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# NY Center Planned

NEW YORK — Plans are underway to open a major, all-purpose, non-profit Gay Liberation Community Center for New York City in the heart of heavily-gay Manhattan. The Center would function as a headquarters for gay social, cultural, political, religious, and other activity in the city. The move has been long-awaited and would be a first for New York City.

In addition to its social and cultural schedule, the Gay Liberation Center would provide low-rent office space for a number of existing gay organizations in one central location. Among the groups which have been invited to re-locate in the new Center are: The National Gay Task Force, the Gay Academic Union, the Gay and Women's Alliance for Responsible Media, the Lambda Legal Defense and Education fund and a gay video organization which will produce a weekly show for Manhattan cable TV. In addition, gay theatre groups and churches have been invited to use the large meeting hall which will be available in the Center for their activities.

Sponsors of the Gay Liberation Community Center project expect it to be fully operational on or before Jan. 1, 1976. Its location will be West 14th St. at Sixth Ave., Manhattan.

All income generated by the Center above what is required for its actual operation will be used for a massive publicity drive to promulgate the message that "gay is good" and "we're gay and proud" in an ongoing blitz of radio and TV ads. Youth-oriented radio stations will be singled out for particularly heavy advertising drives by the Gay Liberation Community Center.

A spokesperson for the broad coalition of gay movement activists, gay journalists and others who are setting up the Community Center stresses that the advertising campaign will not be a one-shot or one-time deal. "Once this begins, it will be self-sustaining. It will continue forever, hopefully escalating all the time. We expect to reach literally millions of persons in the metropolitan area with our message. We are going over the heads of the politicians and the news media; we're taking our case directly to the people in a forceful, aggressive and most effective and persuasive manner."

In order to set up the Center, its sponsors have been seeking \$900 loans from members of the gay community. Repayment of these loans in full within 14 months is guaranteed.

Persons or groups wishing to advance a \$900 loan to the Gay Liberation Community Center, which has filed for incorporation as a not-for-profit company under New York state law, should write to: Joe Kennedy, 123 E. 88th St., NYC 10028.



Photo by Bette Layne

Pat Swinton talks to her supporters in front of the courthouse in New York City before her trial. See story on page 2.

# Air Force Axes Matlovich, Keith

DOVER, Del. — The Air Force discharged yet another gay airman last week, only five days after the recommended dismissal of T/Sgt. Leonard Matlovich. Sgt. Rudolph (Skip) Keith, a black airman from Washington, D.C., was dismissed from the military with an honorable discharge. Keith had announced he was gay in a Race Relations class at Dover Air Force Base. A career soldier who served in Vietnam and was decorated, Keith is considering joining Matlovich in a suit against the Air Force.

HAMPTON, Va. — After 3½ days of hearings and 4 hours and 27 minutes of deliberation, a panel of officers recommended that the Air Force discharge T/Sgt. Leonard Matlovich because he is gay. The panel recommended that the 32-year-old airman, who has become a symbol of gay resistance to exclusion from the U.S. military, be given a general discharge.

The Air Force's decision came as a surprise to no one. Matlovich himself emerged smiling from the courtroom to be greeted by a crowd of supporters while his counsel told reporters, "I'm surprised at the general discharge. It's too pat. I think they'll upgrade it to an honorable."

The discharge hearing is only the first step for Matlovich, however. Although his Wing Commander has the ultimate decision as to whether he will be severed from the Air Force or not, the issue is expected to be decided in the federal courts.

At the hearing itself, the presiding officer told the panel in his charge that "This board has no authority to change regulations or pass on Constitutional questions." According to an analysis in *The New York Times*, "this limited the panel to consideration of two key questions, whether the sergeant's homosexuality left uncompromised his ability to perform military service and whether 'most unusual circumstances' existed in his case."

In his closing argument, David Addlestone, ACLU lawyer for Matlovich, said that "no case has been made that his [Matlovich's] ability to serve has been compromised." Addlestone also said that "The most unusual circumstances were 12 years of unblemished service, and testimony of 11 fellow instructors that Sgt. Matlovich was 'the best there is'." Matlovich was a race relations instructor at Langley Air Force Base.

Col. James Applegate, the chief prosecutor for the Air Force, emphasized that the government had decided not "to overwhelm you [the panel] with indignant bigots who would rant and rave that we couldn't stand to have a man like Sgt. Matlovich in the Air Force." Instead, Col. Applegate criticized Matlovich for refusing to renounce his homosexuality and "remain celibate."

"I submit to you," said the prosecutor, "that you cannot find 'a most unusual circumstance' when Sgt. Matlovich says, 'I am going to go out and do what homosexuals do'."

# Gay Saves President

SAN FRANCISCO — A gay man who has been a bartender in several San Francisco gay bars, was credited with saving the life of President Ford last week. Oliver Sipple, an ex-marine who served in Vietnam, deflected a gun held by Sara Jane Moore as she attempted to fire a shot at the President in front of the St. Francis Hotel last Monday.

As GCN goes to press, Sipple has yet to receive any acknowledgement or thanks from the President. "I would love to have a call from the President, but I understand that he's a very busy man," Sipple said. Members of San Francisco's gay community were quoted as saying that Ford's decision not to even thank Sipple might be due to Sipple's homosexuality.

At first Sipple tried to hide the fact that he was gay from the news media because of fear of his family's finding out. He was billed the "modest hero" in the "straight" press, and the *Boston Globe* reported that "Sipple called radio and television stations and begged them not to mention his name, where he lived, or anything about him."

# Boston Man Slain

BOSTON — A 36-year-old gay man from Anderson Street, Beacon Hill, was found Saturday afternoon, Sept. 20, with his throat slashed, and was pronounced dead by Dr. Matthew Lappin, police physician. The man, Joseph Wholey, was a waiter at Joseph's Restaurant on Dartmouth Street, but did not work Friday night and was seen in a gay bar downtown.

Wholey's body was discovered by a close friend of his, Frank Rose of Taunton. Rose told police that he let himself in with his own key after Wholey failed to answer the doorbell.

GCN has learned that Boston police have one suspect in the case, although as of press time there has been insufficient evidence to effect any arrest. Since there was no sign that a struggle had ensued within the apartment, police have theorized that the victim knew his assailant.

Persons with information as to Wholey's whereabouts or companions Friday evening have been asked to contact Sgt. John Daley at the Boston Police Department homicide bureau, telephone 247-4470.





## news notes

### PAT SWINTON ON TRIAL

NEW YORK — "It's my politics that are on trial," announced Pat Swinton (Shoshana) as her trial began here last week. Swinton is accused of being a participant in a conspiracy to bomb buildings in New York City in 1969 as part of anti-Vietnam protests. The 33-year-old radical woman, whose case has become a *cause celebre* in the left and feminist circles, eluded the FBI for five years until she was discovered in Brattleboro, Vt., last March. Swinton had been working in a health-food store and living on a rural commune.

As her trial began, two of her alleged co-conspirators, who had already pleaded guilty in the case, refused to testify against Swinton. Jane Alpert, presently serving a 2½ year sentence in the case, refused to answer questions because "my life may be in danger if I testify in these proceedings." John David Hughey's attorney argued that since Hughey and Swinton had "lived together in a loving, trusting relationship for two and a half years," he should be excused from testifying on the same basis that wives and husbands are not allowed to testify against each other.

Meanwhile, the judge, Milton Pollock, ordered the jury questioned after demonstrators handed out leaflets on the courthouse steps condemning the political trial. The leaflet called Swinton a victim of "a system of oppressive hierarchies — sex, race, and class." The judge was afraid that the political furor surrounding the case might influence the jurors.

### CONSCIOUSNESS RAISING

NORTH ANDOVER, Mass. — Rev. Don McGaw of the Homophile Community Health Center of Boston led a 24 hour "consciousness raising" session on gay issues to the United Methodist Family Life committee this month. About 20 members of the national committee of the church and an equal number of gay women and men from the Boston area participated in the sessions.

The committee's chairperson, Noe Gonzales of El Paso, Texas, called the experience a meaningful opportunity for church leaders to move from "talking about" homosexuals to "talking with" homosexuals.

### HEALTH WORKERS ORGANIZE

A group of gay public health workers have received approval of the American Public Health Association to organize a Gay Caucus at the association's annual convention in Chicago Nov. 16-20. The association is one of the nation's largest and most influential health organizations. The major convention activities of the Caucus are a resolution on "Homosexuality and Public Health" and a booth in the exhibit hall illustrating the reality of being a gay provider or recipient of health services.

The Caucus hopes its activities will help improve health services for gays, help obtain equal opportunity in education and employment for gay public health workers, and help eradicate homophobia and sexism in our society. Volunteers are needed for Caucus work both before and during the convention. If interested contact Walter J. Lear, M.D., 206 N. 35th St., Philadelphia, Pa. 19104; 215-386-5327 (home) or 215-631-2435 (work).

### LESBIAN HEALTH CARE

BOSTON — A group of Lesbian women have begun work on a pamphlet about lesbian health care. The idea for the pamphlet grew out of the Conference on Women and Health which was held in Boston last April.

The women involved in the pamphlet are presently looking for input, commitments to write chapters, personal stories, and experiences of lesbians seeking or giving health care. "We need lots of help and input," the women said. "Thus far, the working group is mostly women in our mid-20s. We are particularly sensitive to the lack of input from women of different races, classes, and ages. We especially would like to invite and encourage women of different age/race/class/ethnic backgrounds to join with us."

The writers plan to work in small work-groups, with each work-group taking responsibility for a chapter. The next pamphlet meeting will take place on Tuesday, Oct. 14, at 7:30 p.m. at DeeDee Ni Hera's, 98 Queensbury #10, Boston.

The group can also be contacted by mail at the Women's Community Health Center, 137 Hampshire St., Cambridge, attention Judy Stein.

### TRANSSEXUAL SUES

NEW YORK — The transsexual former lover of gay bank robber and activist John Wojtowicz (Little John) is suing Warner Brothers for a million dollars on the grounds of invasion of privacy. Accompanying the suit is a demand for an injunction to stop the showing of the film "Dog Day Afternoon." The film, starring Al Pacino, is a reenactment of the famous 1972 bank robbery in which the motive was to get money for a sex-change operation for Wojtowicz's lover.

Liz Eden, formerly Ernest Aron, says that she never authorized the use of her character in the film. She also claims that the film characterizes her relationship with Wojtowicz as homosexual when in fact she was never gay. Her transsexual operation was completed in March 1973.

### FLORIDA MILITARY PURGE

KEY WEST, Fla. — Reports of another purge of women in the military have been leaking out of Boca Chica Air Station in Florida. Sasha Gregory-Lewis in *The Advocate* describes the case in some detail for the first time:

Three women, she reports, have already been ousted from the Navy with general discharges. One of the women, a jet engine mechanic, spent two years in the Army and a year in the navy previous to her discharge.

Another of the women has filed suit with the ACLU to halt discharge proceedings against her. Pat Veldon, an air traffic controller, admits that she is gay. She is challenging the Navy's right to investigate her private life. She is filing a class action suit against the Navy, where she has served for five years.

The Navy admits that it is investigating four other women but lesbian activist Shirley Willard claims that at least eight other women are involved.

It is also reported that the investigation is being led by Robert Bagshaw, a special agent for the Navy's Investigative Service (INS). He has been at Key West for two years and has been accused of masterminding anti-gay purges at other Navy bases.

### NEW YORK DEMONSTRATIONS

NEW YORK — In the wake of the crushing defeat of the New York City Gay Rights bill, Intro 554, two demonstrations against the Catholic Church took place last week. The church has been one of the major forces behind the defeat of the gay rights bill here.

The first of the demonstrations took place at an open mass to celebrate the Sainthood of Elizabeth Seaton where an anti-gay crowd heckled the protestors who numbered about 30. The following Sunday (Sept. 21) 45 gays picketed Saint Patrick's Cathedral. Both protests were an attempt to focus attention on the Church's role in the continuing failure to pass a gay bill in New York City.

### GOOD BAYH?

BOSTON — Indiana Sen. Birch Bayh, an announced candidate for the 1976 Democratic presidential nomination, was recently honored at a reception in Boston hosted by Ann Lewis, former officer of the National Women's Political Caucus and aide to Boston Mayor Kevin H. White and state Rep. Philip W. Johnston (D-Marshfield), a sponsor of all 1975 gay rights legislation.



Among those present were Rep. Elaine Noble; Peter Chisolm, an aide to Secretary of State Paul Guzzi; Mike Clancy, an aide to State Sen. Jack Backman (D-Brookline); Marianne Abrams, former executive director of Mass. Chapter of Americans for Democratic Action; and GCN political writer David Brill.

Bayh was asked by Brill if he would support HR 5452, the federal gay rights bill sponsored by Rep. Bella Abzug of New York, if elected President.

"I support it," said Bayh.

## Canadians Press on Immigration

OTTAWA — Canadian gays are impatient at their government's reluctance to remove homosexuals from the Immigration Act's prohibited class of persons. In a 1966 policy report, the government recommended this change, but it was never enacted.

During the summer the Joint Parliamentary Committee held hearings throughout Canada to consider changes in the Act proposed by the Green Paper, a policy report issued last winter. Gays were angered because the Green Paper sidestepped the issue of homosexuality.

Members of gay groups from across the country testified at the hearings. In Toronto, members of the Gay Alliance Toward Equality (GATE) also participated in a demonstration outside the plush Park Plaza Hotel, where hearings were held. The Green Paper has been attacked by many groups, as "racist" and "anti-immigrant."

Since 1971 the Canadian gay move-

### KENNEDY PROTESTS

BOSTON — Sen. Ted Kennedy has written a letter to the Acting Secretary of the Army on behalf of Barbara Randolph and Debbie Watson. The two women were recently discharged from the Army Security Agency at Fort Devens because they admitted that they were gay. Kennedy's letter was in response to charges from the ACLU and the Legal-in-Service Project.

### CPPAX WON'T ENDORSE

BOSTON — Citizens for Participation in Political Action (CPPAX), Massachusetts's leading state-wide "new politics" organization and a sponsor of all Bay State gay rights legislation, has declined to make any endorsement for the office of mayor of Boston, as the results of a poll of their membership failed to give any candidate the necessary two-thirds majority.

Incumbent Mayor Kevin White polled 24.2% of the vote, while his major challenger, state Sen. Joseph Timilty received 29%. However, 33.9% of the CPPAX membership chose "No Endorsement" in the mayoralty contest, while Rep. Barney Frank received 1.6% in write-in votes.

### SOLIDARITY WITH CHILE

SAN FRANCISCO — As an outgrowth of the call by the Homosexual Liberation Front of Argentina for gay people to join forces with resistance to the repressive government of Chile, San Francisco gays held a cultural event of Gay Solidarity with the Chilean Resistance. The rally, held on September 19, featured poetry, music slides, and a film.

Since its takeover in a CIA-backed coup in 1973 that overthrew the democratically-elected Socialist Allende government, the Chilean military junta has engaged in a campaign against gay people. In an article in the *San Francisco Sentinel*, Michael Novich writes, "In the days that follow (the coup) as tens of thousands of dissidents are tortured and killed, gay life is brutally repressed.... Many gays are beaten or simply disappear during the armor enforced curfews...."

"The lesson of Chile," Novich continues, "is that those who rule us will turn to increasingly naked and brutal power to maintain themselves in power at our expense. They will victimize gay people as part of their total cultural, social, political, and economic onslaught. Our best defense and ultimate victory lies in solidarity: identifying our common enemy, identifying our friends and our common interests, and acting on them.... Chile is one pressing front in that international struggle."

ment has demanded the removal of all anti-gay sections from the Act. Until the deportation of John Kyper last August, the government attempted to evade the issue by alleging that these sections were never enforced.

Kyper was deported at Niagara Falls after declaring 30 copies of GCN that he was bringing into the country and admitting, under interrogation, that he was homosexual. Several weeks later GATE sponsored his illegal entry into the country to embarrass the government, and Gays Ottawa picketed the Immigration Department.

In January the Department gave him permission to enter Canada, providing that each time he apply one month in advance for a special permit. He must specify his port of entry, and the permit will be given to him there. He must surrender the permit when he leaves the country. Kyper has since visited Canada twice under this arrangement, without incident.



# Sex Roles and Prisons

By Walter Borawski

BOSTON — It was standing room only at the Exeter Lounge in the Sheraton-Boston Hotel Saturday afternoon.

"They didn't know it would be a sexy issue," joked David Rothenberg of the Fortune Society, referring to the persons who had allotted such a small room for a workshop on "Sexuality in Prison," part of the First National Conference on Alternatives to Incarceration, sponsored by the National Task Force on Higher Education and Criminal Justice.

"When I first suggested a workshop on 'Homosexuality in Prison,'" continued Rothenberg, "the alternatives council immediately turned it down. Five minutes later I called back and said, 'How about "Sexuality in Prison"?' They said 'Yippee!'"

"What they obviously refuse to acknowledge is that sexuality is prison IS homosexuality — as there aren't many alternatives, except masturbation — which in some prisons can get you solitary."

The workshop, co-chaired by Rothenberg and Rep. Elaine Noble, was

male behavior or pure female behavior. They're just erroneous norms bumping up against each other.

"It's not a play, it's real. Power is defined that way. Anyone who does not fit into it is easy game. It's the same out here, just more subtle, because here people can disperse, they can go across the street for their own cigarettes.

"Sexism is a way gay males can put other gay males down. Not so with women. What one male is saying to another is, 'Don't be female. That's the worst.' If you're black AND female you're really screwed. Tells you something about the heterosexual roles. Folks who maintain a very masculine 'butchie' quality rule," Noble added.

Ms. O'Leary, however, who, unlike Ms. Noble has served time in several jails, brought first-hand information about this power play within women's institutions.

"Dora Dyke," as much as the feminists don't like it, rules," said Ms. O'Leary. "Give her cigarettes, give her soda, maybe you'll be safe. Don't doubt you'd have to do it. I went from

the answer might be BACK IN THE PRISON."

Ms. O'Leary had some colorful comments on how women are separated in prisons. "They isolate homosexual women. How? If you're arrested in drag you're homosexual. If you're not arrested in drag you're not homosexual, go into regular population, have yourself a field day.

"There are men in prison for being homosexual. There are no women in prison for THAT. We're dizzy, they assume IT will pass."

The subject of conjugal visits for some straight, married men was brought up. "There aren't any for women," said Ms. O'Leary with a wry smile, "WE don't need sex. Even on parole, even after we're outside, we are not allowed to have sex with anyone except our legal husbands without the permission of the parole officer.

"Joanne Little opened a lot of doors for us. For years I tried to get the women's movement involved with women in prison. And they wouldn't. Until Joanne."

Ms. O'Leary said that while she was serving time in one California institution a young woman was incarcerated "who obviously didn't belong in prison. I took one look at her. I knew she wouldn't make it there. Then she came to me and said, 'Fran, what do two women DO together?' I figured, oh WHAT is she doing here? The day came when I cut her down from a rope in her cell. She was three months pregnant. That's why she had done it. We knew who the guard was. I mean, you just couldn't do THAT [heterosexual sex] without getting someone to watch the cell. They promoted the guy to get him out of that particular prison."

A woman suggested that the workshop turn to a discussion of possible solutions.

"Don't come to conferences with high expectations," said Rothenberg. "Come here to meet interesting people who may know something you need or want to know. The fact that we can introduce a topic is a small but real step."

Ms. Noble concluded that it is not just homosexuals who do not fit. "It's not just us," she said. "Eighty-five to 90 percent of all Americans don't fit the American standards. We have to reclaim America and make it ours."



Photo by Judy McDonald

At the Conference on Alternatives to Incarceration. (l-r) Rev. Joseph Gilbert of MCC Providence, Rep. Elaine Noble, David Rothenberg, Fran O'Leary, Jonathan Smith Cousins.

filled with such ironies. Jonathan Smith-Cousins, who works with a juvenile justice program in the State of Pennsylvania, said, "If you go to an institution and say you want to talk to its homosexual residents those in charge will invariably say, 'We don't have any'."

"We're talking about alternatives," said "ex-offender" Fran O'Leary. "I hope you understand there are no alternatives — until we tear the walls down."

Not all of the ambiguities can be attributed to those in charge of prisons; many go straight to the inmates themselves. "Many men will participate [in homosexual activities] and rationalize that they have not," said Rothenberg, "especially if they have taken on the traditional masculine role."

Ms. Noble traced this ambiguity to "the high level of woman hatred in the world. The male who is associated with 'the woman's role' is considered the weakling.

"Men and women considered 'femme' are considered victim whether in prison or out of prison," continued Ms. Noble. "Until we can change this we're in a lot of trouble, a lot of sick trouble. There is no such thing as pure

being a victim to The Dyke. Things YOU get everyday, like toilet paper, are things I had to rip off. God help the newcomer. I was Dora Dyke. I had a relationship for two years. No one bothered me. That kept us 'cooled out'.

"The governor of California was coming for a visit once, and over the loudspeaker a voice warned: 'Everyone with short hair will wear scarves, and there will be no handholding in the yard today'."

One more example of how homosexuality is make-believed out of existence in the somewhat nearsighted eyes of prison officials. It's quite real for the prisoners themselves: Ms. O'Leary said a prison relationship can easily become the most intense in a person's life because of the concentration involved.

"All the feelings you could have had for others — children, friends, your folks — go into this one relationship. And of course it gets heavy, it's all you've got. There's this feeling: I CARE FOR SOMEBODY, which means I'M ALIVE! I'M STILL ALIVE! This also means a lot of women want to go back once they're out, and do. Where's the only person I ever cared about, you could ask, and



## Harrington Sees Court Test

By David Brill

BOSTON — U.S. Rep. Michael J. Harrington (D-Mass.) has stated that he believes that the federal courts would rule against the Defense Department if the current wave of gay-related military discharges were appealed through the judicial process. The congressman, who represents the Sixth Congressional District of Massachusetts (North Shore), made the comments at a recent reception sponsored by CPPAX, a state-wide "new politics" organization.

Harrington said that recent activity by the American Civil Liberties Union and other concerned groups have produced "a great deal more sensitivity in the military" toward the subject of homosexuality and discrimination in general. "Further judicial tests will prevent these discharges," he asserted.

On other issues, the Democratic congressman, who is one of two Massachusetts officials to co-sponsor HR 5452, the federal gay rights bill, said that he could support any one of the present crop of Democratic presidential aspirants — with the exception of Alabama Gov. George Wallace — "with varying degrees of enthusiasm."



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Item: On February 22, 1975, 40-year-old David Coulter, a well-known gay man from Boston, was found strangled to death in his Revere Street apartment. Although there is one person "implicated" in the murder, he has not been seen in Boston since mid-March, and Boston police report that there has been no arrest warrant issued.

Item: On March 22, 20-year-old John Asinari of Arlington, an honor student at M.I.T., was stabbed to death with over 50 stab wounds and had his head crushed by a tire iron in a murder that one police officer said was "the work of animals." Asinari's companion that night, Robert Moses, identified one of the four assailants from his hospital bed. Robert Shaughnessy, a 22-year-old South Boston man, was arrested and charged with the murder, while the three other men — all of whom are believed to be part of a large gang of young Southie men that have been assaulting gay men for two years — are still free.

Item: On March 30, 20-year-old Juan Claudio Pascuccio was leaving a lounge in the Bay Village, when he was bludgeoned to death by a gang of ten or twelve men — also, incidentally, believed by police sources to be from South Boston — who used a cement block to crush his skull and a piece of glass to slit his throat. This murder, nicknamed the "Cobblestone Killing," happened at WMEX Park near Fayette Street. It is still unsolved, although the police told us last week that they were "within inches" of identifying and arresting the assailants.

Item: On July 20, 23-year-old James Gorman, a transvestite, was found lying on the sidewalk at 7:00 in the morning near the corner of Broadway and Melrose Street in the Bay Village. He had been shot once at point-blank range behind the ear and tossed from a moving vehicle just minutes before he was found. Police detectives say that they have traced his whereabouts that night and morning until approximately one-half hour prior to the shooting, at which time they "lost him." Although police say they have conducted an exhaustive investigation of the case — complete with interviews of other drag queens who knew the victim — the case is still unsolved.

Item: On Sept. 20, 34-year-old Joseph Wholey, a waiter at Joseph's Restaurant who lived on Anderson Street on Beacon Hill, was found at 2:00 p.m. with his throat slit, dead, lying down in the nude, at home in his bed. Since there was no sign of a struggle, police believe that he was murdered by a person whom he knew.

And that, as Porky Pig was known to say, is not all, folks. Those were just the fatal incidents, and just the ones that happened this year.

There are others, such as the ones that have occurred on the Fenway over the last three or four years, or the young man killed in his Beacon Hill apartment last year. There is also, of course, the infamous "Arboretum Murder" of 1973 in which two men who left a gay bar in company with other persons, were stuffed down a sewer after being beaten with crow-bars, ending in a brutal death for one of them. None of these murders, mind you, has been solved. (For the purposes of this discussion, we will not consider the three or four murders this year along the Charles River cruising area, as these grounds are the responsibility of the Metropolitan District Commission police.)

We didn't mention certain other incidents, such as the Feb. 15 brawl at the Pizza Pad on Cambridge Street, in which three gay persons were hospitalized after a clash with groups of young men from Charlestown and

South Boston in an affair with racist and homophobic overtones. And never mind about the March 18 beating and robbery in the Fenway by one pseudonymous "Sugarfoot" man in his early twenties, or the Aug. 20 assault of three gay men in front of a gay bar near Fenway Park by three men in a gold Oldsmobile who threatened to "cut the fags to ribbons" with a screwdriver but ended with simply — if that is the word — some badly bruised men, one of whom suffered cracked ribs and a chipped tooth. (Boston police who were called to the scene of this incident did not even take the names of the victims, a description of the car seen, or even make a report at District Four.)

We also didn't mention what happened last Saturday, at the corner of Marlborough and Berkeley Streets ("The Block"), when a gay man brutally beaten (loose teeth and swollen face were evident) by three men was told to "go home" by police when they arrived at the scene. Again, the police took no names, even though the alleged assailants were, according to the victim (a resident of the area, incidentally), readily visible.

The list is endless.

We are not going to dwell on the "law and order" train of thought, if for no other reason than the fact that many of those who espouse law-and-orderism most profoundly are also vehemently anti-gay. Persons who willfully and maliciously invade the rights of persons to walk the streets safely are committing serious crimes, and when the motivation is based on antipathy for the victim's race, sex, or lifestyle, the crime is further damnable.

These assaults and/or robberies and/or murders, however, are not the only wrongdoings, nor are their perpetrators the only wrongdoers. We believe that there are two powerful, complementary forces at work which have served to impede the investigations and resolutions of these crimes.

The first has always been a problem when there are gay-related crimes: reluctance of the persons involved to provide information to the proper authorities for fear of exposure that could ultimately lead to possible reprisal by employers, landlords, and creditors. In addition, gay victims of crime — like female rape victims — are often made by police to feel that *they* did something wrong by, for example, going home with a casually-met friend from someplace like a gay bar.

The second one is, we think, more easily corrected. It is not particular to Boston police, but then, with such officials as Boston Mayor Kevin White and his principal opponent, state Sen. Joseph Timilty, both promising to support the rights of gay people, there is no reason why something cannot be actively done to combat it. We are talking about homophobia within the Boston Police Department, which is hardly a new subject, but is something that is almost wholly responsible for the inarguably inept investigations of gay-related crime.

Some large-city police departments — the District of Columbia comes to mind at first thought — have made active efforts to acquire investigators with expertise in homophobic crimes, detectives with sufficient background in sociology and psychology to enable them to obtain incriminating evidence. Judging by the haphazard and superficial inquiries made by Boston police into the most recent gay murder, local police could take a lesson from these other cities.

Boston police have clearly not pursued perpetrators of gay-related crime with as much diligence as they would if the victim were, for example, a respected middle-class businessman from West Roxbury. The most blatant

proof of this classism happened last October, when the Rabbit Inn in South Boston was the site of an ugly incident in which the Tactical Patrol Force officers battered an adolescent constituent of state Rep. Raymond Flynn. Unquestionably, the rough-and-tumble TPF tactics have been felt by gay people in places like the Bay Village and nothing has ever been done about it.

But what happened to Flynn's boy? A full-scale city council hearing into the matter was initiated, with City Councillor Christopher Iannella and Flynn himself — hitherto the hallmarks of the Support Your Local Police mentality — crying "police brutality." The *Boston Globe* editorially rushed to the scene, with even David Farrell (the paper's in-house reactionary) blasting the TPF tactics.

The problems with the Boston Police are numerous and obvious in this regard, and it would be sinful for gay voters to consider supporting Mayor White for re-election (who claims to support Commissioner DiGrazia "one hundred per cent") or Sen. Timilty unless the following steps are taken to insure that gay people receive every ounce of police protection that other Bostonians do.

1) We urge Commissioner DiGrazia to immediately hire a gay person who would be eminently qualified to investigate a gay-related crime. The police department employs Black personnel in Roxbury, and there is no reason why the department cannot serve gay citizens with the same competence.

2) We call upon the press — the *Globe* and *Boston Ledger* in particular — to bring this matter to the public eye. The police department has traditionally been more diligent in solving crimes when there is intense public pressure, irrespective of the criminal evidence at hand.

3) Police officers investigating gay matters should be subject to as much training in their field as members of the Department's Rape Investigation Unit. Massachusetts's landmark rape-law reform legislation passed last year mandated special, additional training for officers assigned to investigate sex crimes, and the training standard for gay-related crimes should be fully delineated and equally strong.

4) Members of the department who use abusive, insulting, or intimidating language toward gay people should be subject to immediate suspension prior to hearings by the Internal Affairs Division. The police cannot expect cooperation from gay informants or witnesses when street language substitutes for police dialogue.

5) Mayor White and Sen. Timilty should respond to these charges immediately. When a particular group of citizens are discriminated against in city services, the issue is one for our elected officials to confront. We need not remind them that they are the leaders of *all* the people of Boston.

6) Finally, we call upon members of the gay community to come forward with specific information that would aid the police in solving these crimes. If necessary, GCN will act as a liaison to insure anonymity. Persons with specific criticism of police actions or tips worth investigating may also send them, signed or unsigned, to Boston Police, P.O. Box 911, Boston, MA. 02101.

Violence against gay people in Boston is deplorable enough without augmentation by lackadaisical police. We do not expect the ills and errors of the last twenty years to disappear overnight, but we do think that a concerted effort by city officials to co-operate with the gay community would go a long way in solving a serious problem of public safety and human rights.

Gay Community News (G.C.N.) is dedicated to providing coverage of events and news of interest to the northeastern gay community, as well as stimulation of event-oriented opinion within the community.

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# LETTERS

Letters to the Editor should be 200 words or less. All letters submitted for publication must be signed; names will be withheld upon request. GCN retains the right to edit all letters.

## hypocritical position

Dear GCN,

Here is a carbon copy of a letter I sent out today.

Allen Young

Rep. Gunn McKay  
House of Representatives  
Washington, D.C.

Dear Rep. McKay,

I read in the papers that you opposed a House resolution officially honoring St. Elizabeth Seton on the grounds that this "tends to smack of a church-state connection." I am writing to tell you that I agree with your point of view. However, since you make your argument as a member of the Church of Jesus Christ of Latter Day Saints (Mormon), I must point out the utter hypocrisy of your position, given that the officials and membership of your church have so vigorously opposed sodomy law reform and civil rights for homosexuals. The anti-homosexual position of the Mormon Church is one thing, but the Church's insistence on extending its anti-homosexual theology to the laws of our states very definitely smacks of a church-state connection. It is my belief that most Federal and State laws dealing with marriage and the family and sexuality are based on religious principles and are unconstitutional.

Yours sincerely,  
Allen Young

## exodus house

Dear Person,

Shalom! Let's hear and see more of prophet Paul Shanley and his pet, Exodus House. Keep your quality up.

Hopefully,  
OGB

Don Shewey

## no size freak

Dear Brothers and Sisters,

I am writing to you from a Federal Prison. Which you can most likely tell from the envelope.

The reason that I am writing is because I would like to see if you could print a small article. Something like — Wanted, Any records that deal with Gay people. If you have any just laying around, please mail them to me just as you would a letter. I can receive 2 records at a time. Thank you For Caring. Gay Love, Milton Milburn, 11739-116 P.M. Box 1000, Milan, Michigan 48160.

GCN Staff — I have been receiving your paper for quite some time now, and also quite a few other Gay papers. For covering the news of Gays, I do believe that your paper surpasses all the others. Even though your paper is not too big, it is a very good paper. Besides, I am no size freak. I have always enjoyed the small ones better. Keep up the good work.

Gay Love  
Milton

## panoramic view of american violence

Dear GCN:

Who is Gary Jane Hoisington and why is she/he saying those terrible things about "Nashville"? (GCN, Sept. 13.) Far from being cheap or boring, "Nashville" is a panoramic view of country music stars, politics, and most importantly the senseless violence America has endured in the last decade which affects and weakens us all. Altman uses a revolutionary life-like style in which you learn about the characters in the random and discrete way that you learn about people in "real life." Besides being diverse, comic, and thoughtful, Joan Tewkesbury's screenplay created some of the most brilliant female characters in recent film history. Different strokes for different folks, I agree — but it is appalling to allow Hoisington to trash a film like "Nashville" in a mere paragraph.

## hets

Dear GCN,

Last Saturday night my lover and I made the misfortune of entering Boston's newest all gay bar, Oz.

Once inside I noticed it was a small crowd and that half of that crowd was heterosexual couples. Being a little upset about this, I went to the bar to order a drink. As the bartender was taking my order I mentioned it was too bad they were unable to keep the straight element from entering. He asked me why. I told him a lot of gay people resent the idea of straights inside bars/discos that were supposed to be gay. I further pointed out the lack of attendance at Oz. I told him that was the reason Cabaret After Dark fell, no one came because most of the disco was straight. He looked at me rather coldly and said, "What makes you think this is a gay bar?" I was shocked and said, "Well, isn't it? You advertise as such and leave a sign on the front door marked, Gay Bar."

He informed me that Oz wasn't a gay bar but a bar frequented by gays, and I had no right to be upset by straight couples being there.

We decided to leave. When we got to the door a loud quarrel came from behind — a man in an orange "Oz" tee shirt was throwing out a gay brother. When he got to the door we could overhear the "Oz" person telling the young man to "find another fag bar to go to." My lover and I just looked at each other and said, never again.

We all know that this so called gay bar is not really a gay bar at all but a gay bar, owned by/operated by/and for straights. Another Vara rip-off, get rich on gay money? Not mine!

I just want to warn my brothers and sisters of this. "largest gay rip-off on the East Coast."

Love,

Mark Peters

## good sex

Dear GCN,

Sometimes I think GCN is fighting battles that just waste everybody's time and effort and then it prints articles by Richard Dey and I realize it is where it's at after all. Dey always weighs and balances things and we can see a really great mind sifting the sands of time, the arguments of centuries. When you read one of his things you somehow know where you are at the end. He's never bitching or entrapping like so much you read in the gay papers and you feel elevated and released at the end. It's a little like good sex, I guess.

Well, I guess gay people would rather know about the latest Broadway stuff and all the politics but it gives some of us a lot of comfort and pride to know there is somebody out there who is gay and who is interested in us and who we are. And that's what GCN is for. Anyway, thanks.

Mary McCartney



## artificial labels

Dear GCN,

Bravo to Margo Schuler for the article in GCN Sept. 13, "Lesbianism and/or Bisexuality." Margo brings to the surface the crucial concept of objectification (or labeling).

Women are artificially divided by the labels "lesbian" and "bisexual." But who cares whether or not they love men. They're still all women who love. (But what about "straight"? Isn't that a label that artificially divides women who love?, although it was never mentioned.)


The obvious next stop, which to my dismay Margo, you never took, is to recognize the labels "woman" and "man" for what they really are. They are superficial labels which artificially define and therefore divide human beings. That's what sexism is all about.

Labels, of course, have some value. They do indicate certain characteristics, but they only describe one small portion of a human being (in this case). The labels "man," "woman," "gay" and "straight," indicate something about a person, but not very much. Labels are *not* adequate definitions! I am not a man. My maleness does not define me. I am not A homosexual. My homosexuality, like my maleness, does not define me. They only describe two parts of me.

Let's stop using the artificial labels "woman" and "man" to define our SELVES. We are all one, woman and man, gay and straight, white and black and yellow and . . . There is no such thing as women's liberation, or men's liberation, or gay liberation, because any liberation means the liberation of all human beings, not just one group defined by a label of little consequence.

Let's put objectification in its place! Don't BE labels. BE human, which encompasses all that we are.

Doug Lachman,  
Highland Park, Mich.  
(but my heart remains in Boston)



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# NEW YORK REVELATIONS

By Tony Russo

NEW YORK — The past week started out with a demonstration and ended in that same manner. At a celebration of the sainthood of **Mother Seaton** about 40 gay liberationists demonstrated in front of New York's Battery Park to protest the Church's interference in the Gay Civil Rights Bill, Intro 554. The Christians participating in the celebration responded in their all-too-known homophobic manner, ripping up the leaflets and verbally abusing the demonstrators. There was no violence although demonstrators were told that they would be killed.

Later this week the **Gay Academic Union (G.A.U.)** held it's Men's and Women's Caucuses. At the meeting of the Men's Caucus elections were held for the one vacant seat for the men on the Steering Committee. **Wayne Dynes**, professor at Hunter College, was elected to fill the post. The Men's Caucus also decided to elect a spokesperson who would represent them in matters regarding the press, a general overseer and would also be the fifth member of the Steering Committee for the men (the women are also expected to do the same at their next meeting). I was elected to fill that position. In addition to the monthly Men's and Women's Caucus meetings, it was announced that the fourth Friday meetings will again be held starting in October.

At a G.A.U. Conference Committee meeting this week it was decided that **T/Sgt. Leonard Matlovich** would be the male speaker to open the confer-

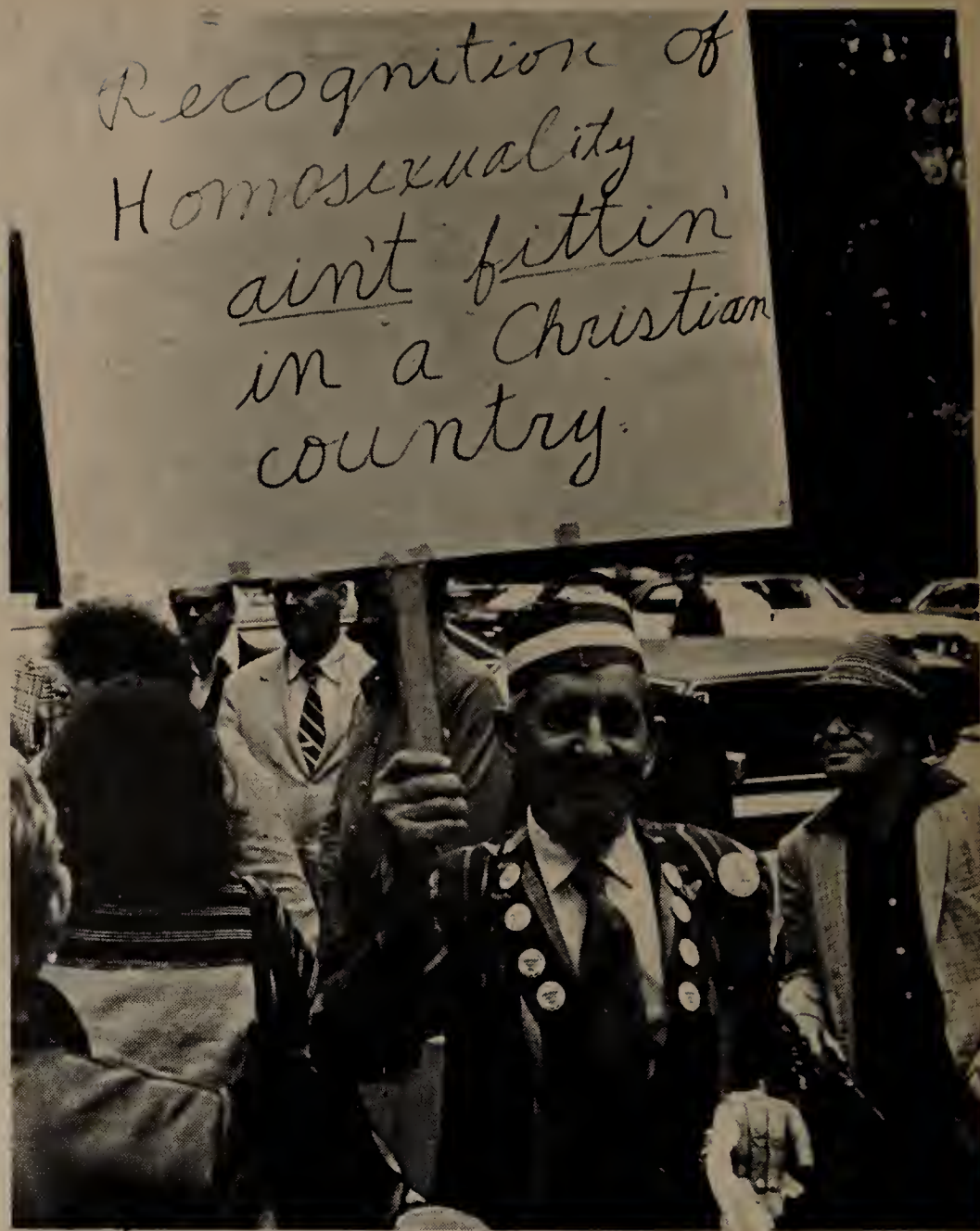
ence on Friday, Nov. 28. It was also decided that **Rep. Elaine Noble** and **Sen. Alan Spear** will speak at a Saturday panel on "Gay Academics in Politics."

Gay People at Columbia started meetings again this fall. Elections were held for the new term. **Arnold Rowan** was elected chairperson, secretary and I was elected vice-chairperson, treasurer.

Genet's "Deathwatch," performed by the **Cambridge Ensemble**, has moved to New York for six weeks. The reviews of the play have been good. As a result, the Cambridge Ensemble has broken records at the Wonderhorse box office.

"**Dog Day Afternoon**" opened this week in New York. The immediate reviews of the film are good and thus far there has been no reaction from the gay community. Having seen the film at a screening, it seems that the film will do more for the gay movement than anyone every expected.

This week ended in a demonstration in front of **Saint Patrick's Church**. Approximately 45 attended to protest the Church's interference in matters which do not concern them. On the opposite sidewalk people were handing out anti-Equal Rights Amendment literature. The literature informed passers-by that this amendment would legally allow gay marriage and would force society to implement same sex bathrooms. They obviously missed the point on the amendment, but that's why the struggle continues.



Anti-gay demonstrator against Intro 554 in New York City (see GCN, Sept. 20)

Photo by John Lauritsen

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# Working Towards a Men's Center

By Robert Rosenberg

*The men's movement is generally thought of as being an outgrowth of the women's and gay liberation movements. Many feminists begrudgingly grant the men's movement a role — that of following the lead of feminists and hopefully making some progress in lessening the oppression of women by men, and secondarily perhaps "liberating" men in the process. Some feminists feel that men coming together, for whatever purpose, is just more of the same old "brotherhood" that's done so much damage already. Gay men have tended to think of the men's movement as being the "straight man's movement" and having little to do with them.*

*More reasonably [or perhaps more ideally] the men's movement is or should be one in which all men, 'straight' and gay, work on opposing their own sexism in an active way and at the same time — try to free themselves from the oppression they have felt by being forced into the role of the oppressor of women — the inability of men to relate to each other and to women in a non-competitive, open, and nurturing manner.*

BOSTON — Since this past April, a group of men, both 'straight' and gay, have been working on organizing a Boston Men's Center. As of yet, there is no physical place called the "Boston Men's Center," and though the group has already organized some activities, they have spent much of their time up till now "working on themselves." By first learning to be supportive among themselves and raising their own consciousnesses as a group in the process, they hope that the organizing

of the Center will arise naturally from the group's energy.

This past summer they had a men's picnic and have helped a number of men get into and organize men's consciousness-raising groups. Ultimately, they would like to have some physical space that would justify calling itself a center. In the meantime, they are actively involved in organizing the next Men's Sharing Day and are trying to become a more active channel for starting new men's consciousness-raising groups. They will also be beginning classes aimed at the particular needs of men — for example, cooking classes for men who have never learned to cook. In the more distant future, they envision things such as counseling for men (presumably from a men's liberation perspective), a library of men's movement literature, and dances for men.

How do the men in the Boston Men's Center itself feel about the men's movement? One member of the group feels that they are primarily interested in how men relate to other men, in "men sharing." When questioned about the validity of emphasizing the improvement of men's relationships as opposed to combatting their own sexism, he replied that the men in the group do identify strongly with feminism. However, I feel that everyone in the group has had to deal with throwing off a 'feminist yoke' (mandatory blanket acceptance of all feminist viewpoints) and listening to their own conscience." Some other members of the group seemed to have similar feelings about the relationship of the men's liberation movement to women's liberation.

Of major importance to gay men thinking of involving themselves in the

men's center is how the gay and straight members of the group relate. One man who is actively involved in the center and said he was "not gay identified" feels that there are very few problems in the group because of any gay-straight antagonism. He feels that the 'straight' men who are involved are relatively open about their sexuality and sex roles; they are in the group because they feel a need to relate more intimately to other men, though not necessarily on a sexual basis.

His rough estimate was that about one third of the men actively involved in the men's center are gay/bisexual. Locally, he feels that "... the men in the group don't even bother to make the distinction (between gay and straight men)."

One gay member of the men's center feels that the problems gay men face are primarily related to their being men

and only secondarily to being gay. After being actively involved in the gay liberation movement for three years, he became involved in men's groups because he felt that "it was the next step." He feels that gay men are just as sexist and locked into the oppressive male sex roles of our society as straight men are and "... need men's liberation as much as straight men do."

The meetings of the Boston Men's Center are purposefully not publicized, and they would prefer that men who wanted to involve themselves with the group talk to one of the members first. This is so that men who come for the first time are aware of the "history" of the group and will have some understanding of what the men's center is about. Two people who one can call about the men's center are Bob at 232-8466 and John at 946-2035 or 946-2067.

## Solons Back Udall

BOSTON — Thirteen state representatives and senators from Massachusetts have endorsed the 1976 presidential candidacy of U.S. Rep. Morris K. Udall (D-Ariz.). The legislators, all Democrats, included Sen. Chester Atkins of Acton, Sen. Allan McKinnon of Weymouth, Sen. Alan Sisitsky of Springfield, Rep. Vincent Piro of Somerville, Rep. Sean Cahillane of Springfield, Rep. Raymond Jordan of Springfield, Rep. Richard Landry of Waltham, Rep. Garreth Lynch of Westfield, Rep. William Mullin of Maynard, Rep. Karen Swanson of

Brockton, Rep. Bruce Wetherbee of Pepperell, Rep. Thomas White of Worcester, and Rep. Barney Frank of Boston.

All the legislators endorsing Udall have voted in favor of gay rights legislation, with McKinnon, Landry, and Frank sponsoring gay bills. Jordan was a recent signatory to a letter to President Ford urging the end of discrimination against gay people in the Armed Forces.

Rep. Elaine Noble has made no endorsement yet, although Udall and Indiana Sen. Birch Bayh have both approached her for support.

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# Edward Carpenter: prophet of gay freedom

By Bishop Mikhail F. M. Itkin, C.L.C.

Both those Gay people who think that the Movement for Gay Freedom began either in 1969 with the Stonewall Rebellion or in the 1940's with the earlier Homophile Movement, and those closeted Gays who still tremble at the temerity of their sisters and brothers in challenging the bigotry and hatred of a homophobic society would do well to read the works of Edward Carpenter and to realize that what freedoms we do possess today owe a great deal to the courage of the prophets and pioneers who came out a century ago or so.

Edward Carpenter was probably the first modern Gay Liberationist. He was one of the first Englishmen to advocate reform of the sex laws and to celebrate the joys of Gay Love in print — he was a proponent of Mystical Androgynation and early Feminism as well as an advocate of a loving and creative, nonviolent, anarchist society brought about through a radical transformation of people's attitudes toward themselves and others.

Born in 1844 to an upper middle-class family, Edward Carpenter studied at Cambridge. Despite many reservations, he entered the ministry of the Church of England.

Influenced by Walt Whitman, whose disciple he became (and whose lover he was for a brief period when visiting America), the disciple far outdistanced the teacher. After ordination (1870), he worked as a Curate in an Anglican Church in Cambridge under the radical priest, F. D. Maurice.

In May, 1871, bad health forced him to leave Cambridge for a while; he returned in October, but by the end of 1872 he was once again too ill to go on. He spent the first six months of 1873 in Italy, and by the time he came back to England, he had made up his mind to leave the Church of England. It was not, however, until August 1874 that he was finally "unfrocked." He was then thirty.

What had happened, in the intervening time, was that he had discovered that he was Gay and decided that his life must be radically altered to take account of the fact. It seems the final realization was brought about by three factors. He mentions the strong effect on him of the Greek sculpture in Florence and Rome (and he later wrote a book on the Renaissance arts — *Angel's Wings*). A woman relative, whom he calls "Olivia," also seems to have been very helpful in bringing him to self-understanding. The third, and perhaps most decisive, factor was the already mentioned poetry of Walt Whitman. He was introduced to this by finding a small copy of *Leaves of Grass* in a used bookstore in 1868, and it worked away in the underground of his consciousness during his years as an Anglican priest.

In Whitman's concept of "Comradeship," Edward Carpenter — like John Addington Symonds — found a Gay ideal: something which enabled him to reconcile his sensual nature and affectional preferences with his idealistic outlook on life.

In his autobiography, *My Days and Dreams*, Carpenter makes it clear that it was the poems of comradeship which most attracted him to Whitman, but he also fully accepted Whitman's concept of "Democracy" which involved, in principle at least, an identification with the despised and rejected of "civilization". Both Whitman and Carpenter

felt that identifying with the underdog was a sensual/sexual experience.

Although Walt Whitman sang "the body electric," it was his disciple/lover Edward Carpenter who was the more turned on.

While both Whitman and Carpenter despised the niceties of "civilization," the differences in their life-styles is the difference between the closet and the open affirmation of Gayness. Whitman did sometimes visit his very good friend, Peter Doyle, the New York bus conductor; and Whitman did sleep with Edward Carpenter when he visited Camden (as Carpenter made clear to Gavin Arthur). Carpenter, however, lived openly for 27 years with his lover, George Merrill — although *not* in a narrow, possessive, jealous love. Indeed Gavin Allen Arthur III, the grandson of the U.S. President of the same name), writes in *The Circle of Sex* that he slept with Carpenter when "Eddie" was aged 80. George was present at the time. Gavin says that at that age "Eddie was still an expert in lovemaking."



Walt Whitman, age 35. Engraving by Samuel Hollyer. Used in the 1885 edition of *Leaves of Grass*.

While Whitman called himself "the poet of adhesiveness," Carpenter referred to himself as "the poet of hitherto unuttered joy." By this he meant the unrepressed union of physical and spiritual Gay love.

But Carpenter wasn't just a theorist. He gave away most of his inheritance and earned a subsistence living as a sandal-maker as well as a lecturer and a poet, hoping to realize his ideals by working with his hands as well as with his pen.

For all of his celebration of the Life Force (which he only admits a Gay part to by implication), Whitman publicly repudiated the Gay theme of the *Calamus* section of his *Leaves of Grass* as being "morbid and damnable." Carpenter, however, proudly affirmed the delights of Gay love and attacked the homophobic bigotry that lies at the base of what he calls "civilization." He felt that this "civilization" must be overcome:

*We are a menace to you, O civilization!*

*We have seen you — we allow you — we bear with you for a time,*

*But beware! for in a moment and, when the hour comes, inevitably, We shall arise and sweep you away.*

[*After Civilization in Towards Democracy*].

Edward Carpenter believed that the Gay life was the good life, so he didn't care if anyone accused him of "Gay proselytizing":

*Young Men and Women, I — though not of myself alone — call you: the time is come. [Is not the sweet rain falling?]*

*You — for whom the bitter cup and the sweet are so strangely mixed — how strangely none but you can tell;*

*You — in whom divine strength is one with the uttermost weakness; In soberness of spirit, as to some long and patient task in death alone ending, I call . . .*

*Lovers of all handicrafts and of labor in the open air, confessed lovers of your own sex, Arise!*

(from *Towards Democracy*).

After leaving the Ministry, Carpenter became a University Extension lecturer in astronomy and physics. This job brought him to the North of England and, eventually, to Sheffield. In October 1883, Carpenter moved to a cottage which stood among seven acres of land at Millthorpe near Sheffield.

At this time, Edward Carpenter had decided to take up manual labor as a sandal-maker and market gardener. He also began to lead what he called a "simplified" life. He became, for example, a practical vegetarian (occasionally eating meat, so as not to become fanatical — as he makes clear in his autobiography, *My Days and Dreams*).

Although basically an anarchist, he was also now becoming deeply involved with the Guild Socialist and Fabian Socialist movements. In 1886, for example, he was one of the founders of the Sheffield Socialist Society, originally a branch of William Morris' Socialist League, a decentralist Guild Socialist body.

In February, 1898, George Merrill arrived at Millthorpe. Carpenter writes that "trundling with the help of two boys all his worldly goods in a handcart over the hills, and through a disheartening blizzard of snow — George Merrill arrived." (*My Days and Dreams*). The two men had met in 1891. Carpenter describes Merrill as "bred in the slums quite below civilization . . . utterly untouched by the prevailing conventions and proprieties of the upper world.... To George Merrill," he adds, "the arrival at Millthorpe was the fulfillment of a dream."

It seems, however, that it was the fulfillment of a dream for both of them, for they were to live together until Merrill's death some thirty years later. (Among their many guests over the years was E. M. Forster, who in a postscript to the book acknowledges that one such visit was the inspiration for his *Maurice*.) Carpenter and Merrill did not leave Millthorpe until 1922, when they moved to Guildford. Here they spent six final years together. George's unexpected death induced a stroke in Edward Carpenter, from which he never fully recovered. He died on June 28, 1929, having lingered for over a year. His body was buried in the same grave as George Merrill.

Edward Carpenter was one of the first people to debunk the whole late Victorian social-mythology. In 1889 he published his book *Civilisation: Its*

*Cause and Cure*, and about the same time *Towards Industrial Freedom*. In his autobiography, he notes that the first title shocked even his radical Fabian comrades like George Bernard Shaw. This use of the term "Civilisation" was quite new — since the term had generally been accepted as a positive one in England.

He was also one of the very first people to begin the breaking down of Victorian sexual repressiveness — in general, not only in regard to Gay people. In 1894, the Manchester Labour Press issued a series by Carpenter on *Sex Love and Its Place in a Free Society*. These were expanded into a book which appeared in 1897, *Love's Coming of Age*, from the same press. It seemed that no other publisher would take it.

In *Love's Coming of Age* Carpenter's thinking on the oppression and liberation of women can be favorably compared with much of the analysis emerging in feminist circles today. Indeed, in writing her book *The First Sex*, Elizabeth Gould Davis quotes extensively from Carpenter — even in section introductions.

In reality, to say that *Love's Coming of Age* could not get a commercial publisher in 1895 is not strictly true. Fisher Unwin (now George Allen and Unwin) had already undertaken to publish it, when Unwin abruptly cancelled the contract. He discovered that there was a fourth pamphlet in the original series, of which he had been unaware. This was *Homogenic Love and Its Place in a Free Society*. (*Homogenic* is an alternative to the term *homosexual*, to which Carpenter objected because of its half-Greek half-Latin derivation.)

Edward Carpenter went on in his course of struggling for Gay freedom along with women's freedom and the transformation of individual and societal sexual/sensual ideation with what now seems, in retrospect, astonishing courage. In July and August 1897, less than two years after the trial of Oscar Wilde (which sent most English Gay intellectuals fleeing to the Continent), he published a lengthy article on Gays entitled *An Unknown People* in a journal called *The Reformer*. In the same year, this appeared as a pamphlet. In spite of the climate in England of advanced homophobia, Carpenter was never one to hide in a closet; and so both the article and the pamphlet bore his name.

In 1902 he brought out *Iolaus: An Anthology of Friendship*, a book on Gay love being an anthology from Greek and Persian Gay writers, as well as from anthropologists and from Whitman. In the same year he published *Who Shall Command the Heart*, a collection of his own poetry that later became the final section of *Towards Democracy*. Carpenter always considered, even years later after there was a gigantic corpus of his work, that *Towards Democracy* contains all of his Work and Teaching in essence.

Although he had been publishing poetry at various intervals since 1883, *Who Shall Command the Heart* contained a number of openly Gay poems.

It must be understood that by "Democracy," Edward Carpenter did not mean some socio-political economic theory, but rather the great God of Love, the "mutual deliverance of persons wholly without reservations toward each other," and the discarding



of "acquisitions, formulated rules, rights, prescriptions, impediments of property, and whatever constitutes a barrier." (*Towards Democracy*).

Carpenter defines true freedom as liberation from "the many mirror-lined chambers of self (grand though they be, but O how dreary!) in which you have hitherto spent your life." This is a freedom that begins with inner transformation and that is not a "freedom-from" but a "freedom for" — the freedom for the discovery of other people, achieved "by never refusing or disowning anyone whom we have ever met."

He puts forward his hopes that such freedom will create a true Democracy, and realizes that it must be based on a participatory counter-culture of the conventionally despised and outcast and rejected by "civilization"; "A golden circle of stamens hidden beneath the petals of humanity."

In 1906, an enlarged edition of *Love's Coming of Age* included, for the first time, a chapter on Gayness. It was the pamphlet *An Unknown People*, retitled as *The Intermediate Sex*. Two years later, this same title was given to a complete book on Gayness — the first of its kind to appear in England (aside from scientific inquiries, such as Havelock Ellis' *Sexual Inversion*, which later became a part of his *Studies in the Psychology of Sex*). The book, *The Intermediate Sex*, included the chapter from *Love's Coming of Age*, *Homogenic Love and Its Place in a Free Society*, and two other papers.

In 1911, Carpenter published *Intermediate Types among Primitive Folk*, a summary of the anthropological research into Gayness in classical Greece, medieval Japan and other cultures.

Then in 1916, he published *My Days and Dreams*, his autobiography.

During the Czarist period, P. D. Ouspensky (who later became famous as the co-worker with G. I. Gurdjieff in the Fourth Way methods of psychospiritual development and a scholar in his own right of various Gnostic and Mystical teachings) translated several of Edward Carpenter's books into Russian. The first book of his own that was printed, *Tertium Organum: A Key to the Enigmas of the World* was published in Russia at that time; and the English edition first appeared in 1920.

In that book, Ouspensky devotes a chapter to Carpenter's Mystical/Gnostic teachings on sexuality.

The key influences on Carpenter's thinking on Gayness — after Whitman had given him his ideal of "comradeship" which he expanded beyond Whitman's — was Karl Heinrich Ulrichs, who deserves to be honored as a founder of the Gay freedom movement in Western Europe. Between 1864 and 1870, Ulrichs brought out in Germany eleven pamphlets on the subject of Gayness.

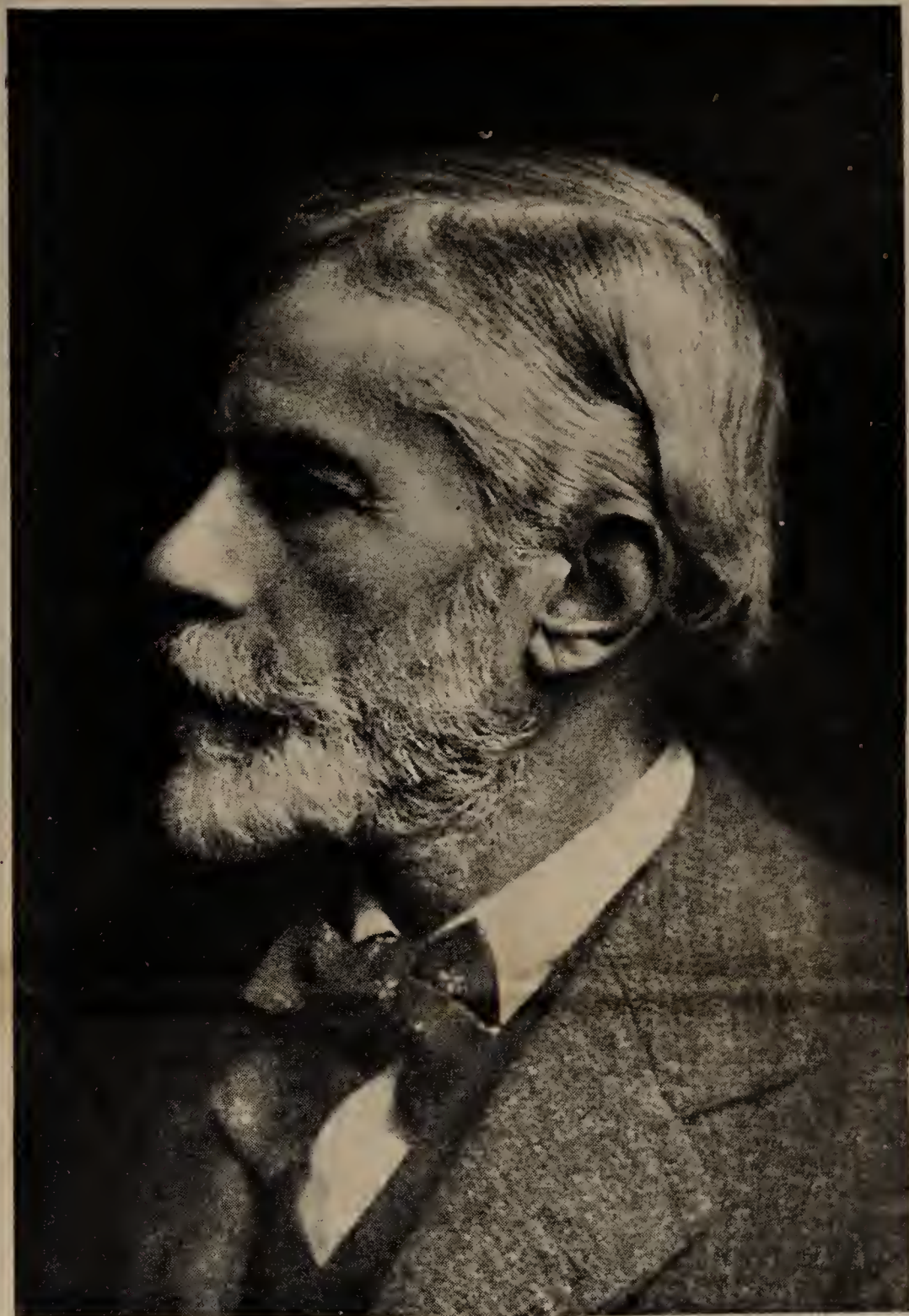
Ulrichs defined a Gay male as "*anima muliebris in virile corpore inclusa*" (a female soul enclosed in a male body). To such a person he gave the name "Urning," a reference to Pausanias' speech in Plato's *Symposium* in which love between same-gender persons is said to be inspired by Aphrodite who is the daughter of Uranus or Heaven. This word Urning was used regularly before World War I; sometimes Englished as "Uranian" which is the way Edward Carpenter used it.

Carpenter, however, spoke more of *androgyny*, in which our True Self is male/female (not male *or* female and not even male *and* female; but Oneness, perfect Unity, male/female). He did see similarities between this position and that of Ulrichs, although not identity between the two. Carpenter had gone to Ceylon and India at Whitman's suggestion, and he was profoundly influenced by Eastern religious thought in his late thirties (when he wrote *Visit to a Gnani* and *From Adam's Peak to Elephants*). However, in his development of his own ontology around the base of *Androgyny* and scientific mysticism (as in his books *The Art of Creation* and *The Drama of Love and Death*), he came much closer to the Western Esoteric Tradition of the Gnostics and the spiritual Alchemists.

As early as 1895 in *Homogenic Love and Its Place in a Free Society*, Carpenter writes, "... in truth it seems the most natural thing in the world that just as the ordinary sex-love has a special function in the propagation of the race, so the other love should have its special function in social and heroic work, and in the generation — not of bodily children — but of those children of the mind, the philosophical conceptions and ideals which transform our lives and those of society."

He goes on to suggest that Gay people will be best equipped to tackle the great problems of social reconstruction which lie ahead. They will enjoy "that kind of comrade-union which satisfies and invigorates the two lovers and yet which leaves them free from responsibilities and *impedimenta* of family life."

Carpenter's conception of Love as "a binding and directing force of society" is a Love transcending the age-old distinctions between *agape*, *philia* and *eros*. It is a Love which will create the beautiful nonviolent creative society of sister/brotherhood; a Love which, whether expressed as Gay or non-Gay, homo-, bi-, or hetero-sexual shows its True Self in the conscious creation of a New World here-and-now, a Transcendent Society.



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# Humor, Horror and Oppression on Stage

By Don Shewey

Like an unlikely collaboration between Amos & Andy and Jean Genet, actors John Kani and Winston Ntshona and director Athol Fugard have combined humor, horror, and the politics of oppression into a steaming cauldron, whence come the two explosive theatrepieces *Sizwe Banzi Is Dead* and *The Island*, which will run in repertory at the Charles Playhouse through Oct. 10.

These two powerfully affecting plays deal with individuals attempting to cope with the intolerable racial conditions in South Africa. The program notes outline the position of the black native in South Africa — the extremely oppressive laws, the atrocious regulations, the shocking statistics. The plays do not attempt to express directly the intense hatred and anger such conditions must evoke. Instead, the actors work lightly, subtly, smoothly, and most especially comically at achieving the theatrical representations of their lives.

The opening sequence of *Sizwe Banzi Is Dead* finds a jolly photographer named Styles (John Kani) leafing through the day's newspaper commenting hilariously on its contents (e.g., Indira Ghandi, Gerald Ford, Richard Nixon) in a free conversation with the audience which turns into a lengthy anecdote about working in the Ford factory in New Brighton, South Africa. Before long a customer (Winston Ntshona), looking uneasy in formal attire, appears to have a picture taken to send home to his wife. The smooth-talking Styles softsells the man into a series of portraits in various ridiculous poses. Suddenly, with a blink of the camera's lens, the play swiftly moves to a flashback of the man a few days earlier, facing the dilemma of being in the restricted "white" area with an expired passbook (a severe offense). This man, Sizwe Banzi, seeks refuge in the home of Buntu (Kani) until he can find a solution to his problem. When the two men stumble upon a dead man in an alley as they return from a night out drinking, the answer seems clear — Banzi can switch passbooks with the dead man and remain in the city legally. But it's not so simple; for doing so would mean that Sizwe Banzi must give up the one thing in his wretched and degraded existence that offers him any dignity — his own name. The struggle between Banzi's pride and his need to survive is a bitter one in which survival inevitably prevails at an ugly cost.

*The Island* is set on the unspeakable Robbens Island whose inhospitable



Toni Award winners, John Kani (left) and Winston Ntshona in "Sizwe Bani Is Dead" now at the Charles Playhouse in Boston.

location resulted in its use as a leper colony first, then an insane asylum, and most recently as a maximum security prison for black political offenders. Unlike any other prison drama I can think of, *The Island* expresses the horror of prison conditions only through the bravery of the individuals who endure them; (i.e., all demonstration, no lecture) thus it is packed with ironic effectiveness. Between arguing, singing, and comforting each other, the two men rehearse a makeshift production of *Antigone* for the prisoners' "talent show," a process that is as enormously funny as it is greatly revealing of the mutual compassion and dependence these men share. The climactic performance of the condensed *Antigone* sharply demonstrates the universality of the struggle between man's law and God's law.

In a necessarily brief review, it is im-

possible to adequately indicate the power and scope of these two plays. It is important that you see the plays, and

there are two reasons. The first is that you may never again get to see two actors perform with such electric unity. Kani and Ntshona have been performing together for eight years and they perform like they know each other's souls inside and out, yet without losing an instant of spontaneity to anticipation or boredom. Kani's manic style marks him as a particularly accomplished mime; in his tale of the Ford factory, you can practically see the hundreds of characters he places on stage with him. Ntshona's slow-witted mumblemouth persona offers a fascinating rhythm for Kani to play off of. Their ensemble performance, which won them the 1975 Tony Award for "best actor," is truly historic.

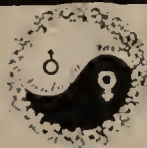
The other reason why you should see these plays is that there is an important — albeit tenuous — connection between oppressed minorities of any kind, blacks, gays, women, Third World, etc., and these plays in their political overttness and their themes of identity, survival, and solidarity strike a particularly familiar chord in the gay consciousness.

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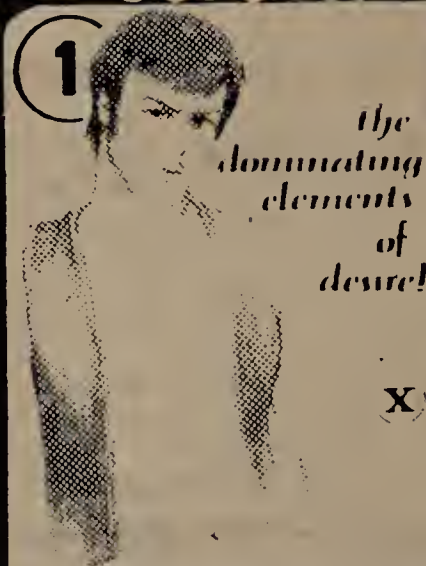
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THE GAY GUY'S GUIDE



## This Season at the Theatre

By Don Shewey

To everything there is a season, at least in the theatre. After one of the most prosperous years in almost a decade, the theaters in Boston and New York are already psyching themselves up in hopes of a season full of hits. The prospects don't look *that* good, but there could be some nice surprises coming up.

What follows is a brief guide to the upcoming season from Boston to Broadway. The rating system is purely informational — GA means gay appeal (such as gay characters or themes), SV means star value, OT means outstanding theater, and NA indicates that I don't know anything about it. All dates are subject to change.

**Boston: The Colonial Theatre.** Starting out the season is a possible but uncertain run of a Kennedy Center (D.C.) production of Tennessee Williams' *Sweet Bird of Youth* starring Irene Worth and Christopher Walton. (GA, OT) Opening Oct. 27 will be a new British comedy called *Habeas Corpus* with a celebrated cast including the fabulous Rachel Roberts and Christopher Tabori. (SV) Beginning Dec. 22, the incomparable Katharine Hepburn will star in Enid Bangold's *A Matter of Position*, which will have a three-week pre-Broadway run.

**The Wilbur Theatre.** Something to look forward to here is *EQUUS*, a special restaging of the 1975 Tony Award "best play" by "best director" John Dexter, scheduled to run for two months commencing sometime in October. After having inexplicably blinded six horses in a local stable, a teenage boy undergoes treatment by a psychiatrist, who discovers the strange motives for this horrifying crime. Not to be missed. (OT)

**The Shubert Theatre.** Opening a lavish season is *ALL OVER TOWN*, the Broadway hit directed by Dustin Hoffman and starring Ron O'Neal ("Superfly"). Oct. 20-Nov. 1. (SV) Stephen Sondheim's musical *PACIFIC OVERTURES* opens Nov. 8 for a three-week run. (NA) *FRANKLIN IN PARIS* will follow and play for four weeks beginning Dec. 1. (NA) Deborah Kerr will star in Arthur Kantor's *SOUVENIR*, which is scheduled for Jan. 12-24. (SV) Richard Rodgers' musical

*REX* will play Feb. 7-28. (NA) *RAISIN*, the Broadway hit musical adapted from Lorraine Hansberry's "Raisin in the Sun," will open March 8 for a three-week run. (SV)

**The Charles Playhouse.** Currently running in repertory at the Playhouse are two powerful South African dramas, *SIZWE BANZI IS DEAD* and

bring its late-night cabaret into full-time operation by booking a wide variety of top-name acts. If all goes well, the first show will be world-famous female impersonator Jim Bailey (SV, GA)

**The Boston Repertory Theatre.** Opening Oct. 7 at the Performance Center

*GOOD WOMAN OF SETZUAN*, directed by David Wheeler ("Arturo Ui"), Nov. 19-22. (OT) Also at B.U. will be John Ford Noonan's absurd comedy, *THE YEAR BOSTON WON THE PENNANT* (which is *not* about baseball). Oct. 15-18. (GA, OT)

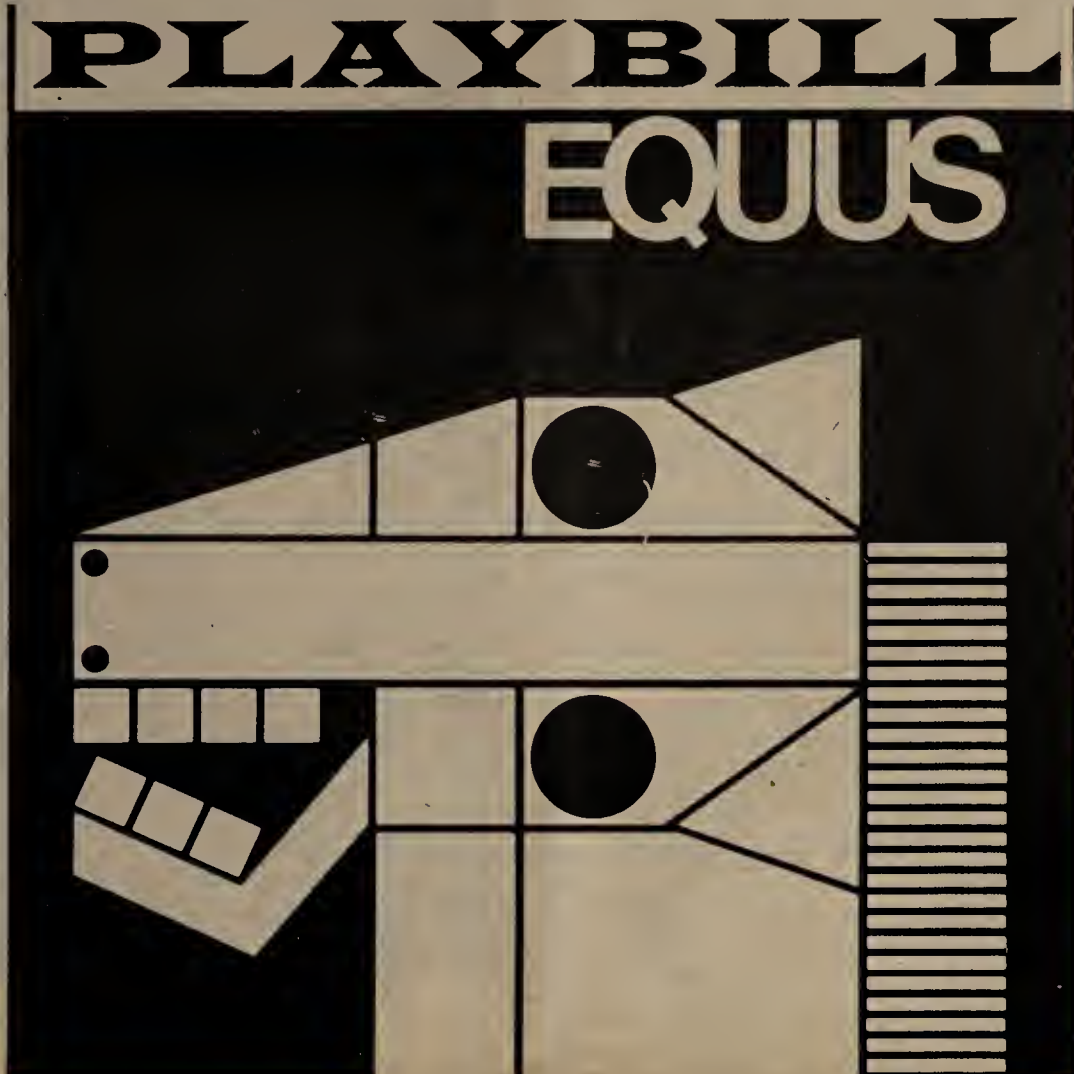
**New York:** First and foremost is *ACHORUS LINE* (Shubert Theatre), stunning, sentimental spectacle about show biz. Besides being perhaps the most innovative musical ever, it also features the most personal, real, and moving gay characterization Broadway has ever seen. This is *the* show to see in New York. (GA, OT) Elsewhere on Broadway are a few big openings. Previewing now is *TRUCKLOAD*, a musical about hitchhikers, at the Lyceum. (NA) Opening this week is the fine Bicentennial production of Thornton Wilder's *THE SKIN OF OUR TEETH*, starring America's best stage actress, Elizabeth Ashley, in a limited engagement at the Uris Theatre through Oct. 11. (SV, OT) Opening Sept. 25 is *TREEMONISHA*, Scott Joplin's opera performed by an all-black cast, also in a limited run through Nov. 2 at the Uris Theatre (OT)

Then there are last season's holdovers — some of the best shows to be seen. The Broadway production of *EQUUS*, starring Timothy Hulse and Anthony Perkins, is still going strong at the Plymouth. (SV, OT) The dynamic disco musical *THE WIZ* ("Ease on Down the Road" and all!) boogies on at the Majestic. (GA, OT) The Bob Fosse-directed *CHICAGO* continues its run at the 46th St. Theatre. An exciting score is performed by stars Chita Rivera, Jerry Orbach, and Gwen Verdon (replaced by Liza-with-a-Z Minelli through Oct. 8 only). (GA, SV, OT)

Elsewhere in town, you can find Boston's own Cambridge Ensemble in an off-Broadway presentation of Jean Genet's *DEATHWATCH* at the E. 4th St. Theatre through Oct. 13. (GA, OT) An off-Broadway production of John Herbert's incisive homosexual prison drama *FORTUNE AND MEN'S EYES* is playing at the Courtyard Playhouse. (GA, OT) The long-running gay musical *BOY MEETS BOY* plays on at the Actors Playhouse. (GA) Grand-daddy of them all, *LET MY PEOPLE COME* still gets it on at the Village Gate. (GA)

Now — if you can't find something here to make you laugh, cry, think, or tap your foot, you can just stay home and watch Howard Cosell on TV!!

## Another Opening, Another Show



**THE ISLAND**, starring 1975 Tony Award "best actors" John Kani and Winston Ntshona. Through Oct. 10 with a possible two-week extension. (OT, SV) Following this will be *BOCCACCIO*, the musical based on *The Decameron*. (NA)

**Charles Playhouse Cabaret.** The Madhouse Company of London will continue its zany *WILD WEST STUNT SHOW* through Oct. 5. (OT) Beginning sometime in October will be *DIAMOND STUDS*, a country and western musical set in an old-west saloon. Got raves in New York. (OT) The Charles Playhouse is trying to

in the Garage, Cambridge, will be Mark Medoff's award-winning *When You Comin' Back, Red Ryder?*, a superb, poignant drama about frustration and psychic terrorism in a small New Mexico town. (OT) A new play by Robin Brecker, *MURDER AT THE BOSTON GARDEN*, will begin sometime in November. (NA)

**College theater.** Brecht seems to be big on the college circuit this fall. The Loeb Drama Center at Harvard will do Brecht's *THE TUTOR*, directed by noted German director Jurgen Flimm, Oct. 23-26 and Oct. 29-Nov. 1. (OT) Boston University will present *THE*

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# Romaine Brooks: an artist in struggle

**Between Me and Life: A Biography of Romaine Brooks**, by Meryle Secrest (Doubleday & Co., Inc., 1974) 12.50

*A Review by Nancy Williamson*

Romaine Brooks was one of the great artists of the twentieth century. Yet for the past 30 years her name has drawn a blank from even those people who keep up with art. She was a fascinating, complex, compelling personality who defies analysis. Meryle Secrest does not make the mistake of trying to analyze Romaine's life and give us all the answers. Nor does she fall into the trap of reporting page after page of fact and fancy, leaving the reader to draw the inevitably inaccurate conclusions. Secrest weaves an intricate tapestry from the legend, fact, and fantasy of Romaine's life gleaned from her unpublished autobiography, reports from friends and acquaintances, letters, documents, and published books. This should leave us with a well-rounded picture of what really happened in Romaine's life. Yet the tapestry of Romaine's life, like the tapestry in *Of Human Bondage* by Somerset Maugham, Romaine's long-time friend, gives a different answer to each asker. We are left with a sense of the enormous complexity of the woman and her work and the folly of speculating on the mysterious phenomenon of cause and effect in lesbianism.

Secrest's success lies in her ability to integrate the various theories and events of Romaine's life without assimilating them into one official version. There are certain things we will never know about Romaine (or any human being). Rather than choosing among the various versions of what happened and presenting one to the reader, Secrest often presents them all. The reader is left to choose among or,

hopefully, not to choose but to reflect on the interplay of all the versions with other realities. (Ultimately how we feel about what happened is more important than what happened. And we do learn how Romaine felt about many things she experienced.) Perhaps it happened thus, the author will say about a certain event. Or thus. So and so says it happened thus. Romaine says thus. One thinks of the movie classic "Rashomon." (One rape, seen through the eyes of three people, three different versions of what happened.) Romaine's life, a kaleidoscope of events, given us through the stories of all her friends, lovers, enemies, acquaintances, and herself, remains Romaine's life.

This is how biography should be written. This is the way life is: complex, shifting realities. And oh how frustrating not to know the answer to the question after all those pages. What made her the way she was? In Romaine's case, because she was so strange, so bizarre, so unlike anyone else, the need to know is stronger. And because her life merged, touched, passed by the lives of all those other flamboyant, talented, exotic people of that particular golden time in European and American literary and artistic history, the need to know is even more compelling. And because she was a lesbian and a successful woman in her own time, the need becomes urgent.

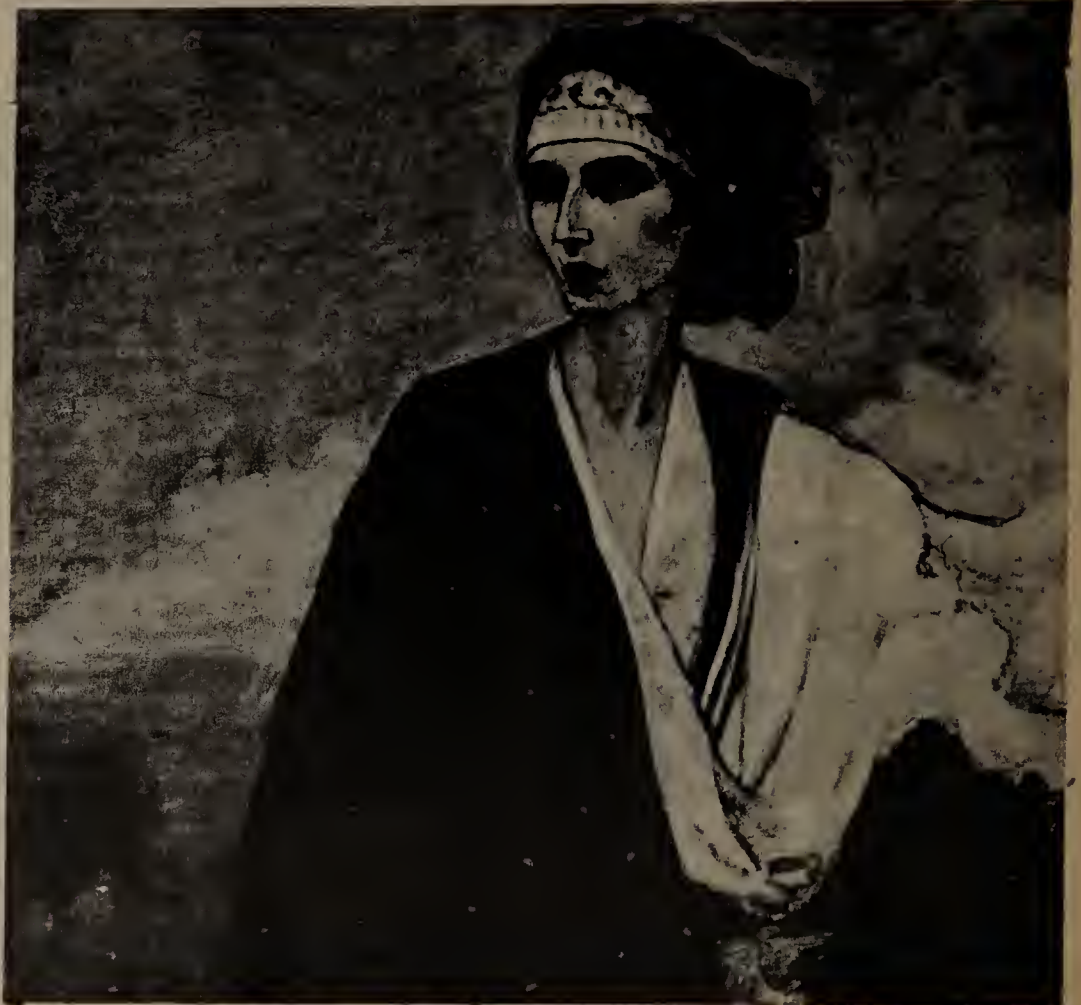
But we cannot know. And this we learn from the biography. Personality, even when painstakingly documented throughout 96 years through relationships, books, papers, art works, anecdotes, and legend remains an enigma. Personality is as illusive as the gossamer wings of a dragonfly darting from frond to frond on a quiet summer lake.

It can be caught and held under a microscope or measured by sophisticated devices in a laboratory or explored by a biographer. But it eludes.

What we know about Romaine Brooks is that she was a fine artist, a lover of women, an intellectual, an esthete, a strange, introverted, shy, paranoid, bitter, angry, frustrated, sad, strong, independent *and* depend-

Romaine for a multitude of reasons died unknown and unappreciated by us. Meryle Secrest's book does its best — and her best is magnificent — to restore Romaine to her place in the history of art and life of the twentieth century.

The story of Romaine's life is totally unlike most of our lives. Hers is a tale of vast independent wealth, of villas in



Ida Rusinstein, 1917

ent, beloved woman who often felt totally alone and unloved in the midst of showers of adoration and love and immense wealth and privilege. She made friends and lovers of the famous and infamous women and men of the century, but ended her life alone and forgotten as an artist and as a person in a shuttered room refusing to see any but her two devoted servants the year before a retrospective exhibit (the first in 30 years) of her work was held at the National Gallery of Art in Washington, D.C., bringing her once again, briefly and without the recognition she deserves, to the attention of the art loving public. Since that exhibit and her death, some measure of appreciation has been accruing for her mainly through the women's movement and those of us who search with avid eyes for any line of print or splash of paint done by, for or about a lesbian, woman, or friend of lesbians and women.

the south of France, salons on the Right Bank, continental travel, the haute monde of the Belle Epoque. Names we see as bright stars on a distant horizon were her friends — Natalie Barney, Colette, Gertrude Stein, Alice Toklas, Andre Gide, Proust. Hers is also a tale of pain and horror, rejection and abandonment, fear and apprehension, oppression, misery and loneliness. Romaine is fascinating for many reasons but most of all because she was a strong, courageous, independent woman who fought against enormous odds in a time and a place when most women were still hiding behind their velvet curtains and most lesbians were a tale in greek mythology. That she belonged to a privileged dying class seems less relevant than that she was a part, all her life, of that vast and varied legion of women struggling for love and recognition on their own terms.

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## GAY MOONLIGHT CRUISE

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# The View from the Closet

By A. Nolder Gay

## Shaking Out Sexism

A couple of weekends ago A. Younger Gay and I set off for the Berkshires. It was his first visit, and my own have been all too infrequent since I left there twenty-five years ago. We had a marvelous weekend, including a soul-stirring performance of Verdi's "Manzoni Requiem" at Tanglewood. If God ever decides to call the Millenium, She could do worse than summon Rostropovich to conduct the Last Judgment.

But I digress. We also visited the Shaker museum village at Hancock. The Shakers were (and are) a celibate religious group which has survived for over 200 years, most of that time separated from "the world" in rural communal settlements. And as we wandered through, my thoughts ran to the relevance of Shakerdom to our more amorphous, elusive, and non-separating gay community.

Unlike Cardinal Medeiros, I'm not prescribing celibacy for gays, or even advocating communal living (though there are several extant gay communes and even one, in Troutdale, Oregon, which has an explicitly religious base). Nor am I claiming that the Shakers were sublimating closet gays, though I should think many of them were (as they might be today in any monastic order).

But another aspect of Shaker practice, their governance, is worth a moment's exploring. Here men and women had absolute parity, a revolutionary idea indeed in the late 18th century. Where there are elders and deacons, there are also eldresses and deaconesses in equal numbers and authority.

Mother Ann Lee, founder of the sect, had looked at the burgeoning industrialism around her in Manchester, England, saw what it was doing to women and family life, said "Stop, world! I want to get off!" and did. and

in so doing, she and her successors created a real alternative model based in part on an immensely liberating idea, the moral and civil equality of the sexes.

I'm not trying to romanticize the Shakers or hold them up as a model for gays; quite aside from their sexual non-preference, 1975 is not 1790 or 1860 (their peak year). But I would argue that if you start out with a powerful general concept like that of the equality of the sexes, it has to be concretely implemented. The Shakers saw that if you want to build a community of brothers and sisters rather than one of male-female mutual sex objects, you have to see the sisters in a new and equal light. (Indeed, the Shaker religious belief gives Mother Ann full equality with Jesus Christ as manifestations of a pan-sexual Divinity.)

A lot of gay males, including myself, have mixed feelings about current structural options proposed for the gay movement and ranging from complete lesbian separatism to women's caucuses to special veto powers (a notion which runs back to John C. Calhoun; no liberationist he!) to formal tokenism of other sorts. I am frankly bothered by the principle of setting up sexist quotas in the name of combatting sexism, and by the tendency of even interim arrangements to freeze into growth-denying structures.

I would greatly prefer to see our gay organizations evolve organically along common-sense lines as has GCN where about half the leadership positions are in the hands of each sex, where half the reasons given for cancelling subscriptions are because the paper is too male-oriented and the other half because there is too much about women in it, and where altogether gender is no big deal. But of course there are a lot of theoretically inclusive gay groups where it hasn't gone that way, and since most of these are indeed

male-dominated, it's up to gay males to ponder seriously whether the Shaker example and other structured solutions are not telling us something. And if we really don't like quotas and other numbers games, what alternatives are we prepared to propose, accept, help implement?

Growth comes through stretching, not through splintering. The Shakers stretched to attain their interracial

acceptance and sexual equality, their reexamined notion of the family, their ability to get it together for service to their community and to others, and their genuine *agape* love for all persons including those of opposite gender. In all these ways they were light years ahead of the similarly unprecedented gay liberation movement. Isn't it about time that "the outer fringe of the avant-garde" started playing catch-up?

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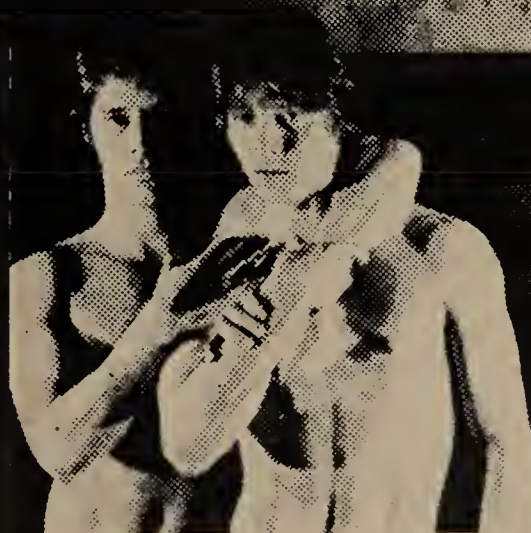
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# Classifieds

## apartments

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Then call me. GWM with a 5 1/2 rm. apt. for rent in my 2 fam. home. Off street parking, 5 minute walk to Mattapan Sq. and MBTA Sta. 15 min. drive downtown Boston. Ideal for Gay couple M or F. Call from 6-10 evenings, 296-3347.

Room with some board for young man working, writing or getting himself together, in country house in So. Central NH. Unaffected cultural and intellectual environment. Write GCN Box 477.

**CHARLES ST. STUDIO SUBLET**  
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3 furnished rooms, share bath, cleaning. All male house on Camb.-Somerville line. \$50/week all utilities. Call Dottie 625-9819.

**BACK BAY ROOMS AND APTS.**  
Join us for center of city living. Close to the Action, clean, comfortable and reasonably priced. Please call Jay after 6 p.m. (617) 353-1958.

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"Dear Freda" Confession Letters . . . Much reading on Cross Dress, Incest & Voyeurism . . . Sure to excite. Send \$3.00 for portfolio of compiled letters to F. Newton, Box 928, Lynn, MA 01901.

Sony TC 560 tape deck \$175, 9x12 braided rug \$10, bureau \$12, dinette set \$20, overstuffed chair \$10, plants cheap, books, records, clothes, etc. 262-5013.

**1975 Peugeot 10-speed bicycle.** Fine condition. Kryptonite lock included. \$125. Call 492-7031.

Spinnet Harpsichord, 4 1/2 octaves, excellent for apt. or studio, light touch, good tone, newly revoiced. Call, in Beverly MA 922-5282.

**MERRY X-MAS & HAPPY HANUKAH**  
STATUE OF LIBERTY T-SHIRTS now available in s-m-l-xl, white and colors in time for holiday season at the **OTHER VOICES BOOKSTORE**, 30 Bromfield St., Boston. For bulk rate info call or write Gay Media Action, 22 Bromfield St., Boston 02108, (617) 523-1081.

**MAKE A GOOD IMPRESSION!**  
Give her LAVENDER JANE LOVES WOMEN music for the special woman in your life. Send \$5.25 (NY res. add 40c) to Project #1, 210 W. 10 St., Box 17, NYC, NY 10014. Allow 4-6 weeks delivery.

Teledyne Packard Bell Space Age 4 channel stereo system \$175; 1 Morris chair \$50; 1 vanity and large round mirror \$30, 9x12 rug \$15. Some other stuff. Call 241-8357 or 338-8173 ask for George.

8mm Keystone 442 movie projector, good cond. \$30.00; stereophonic record player, Masterworks Solid State \$25; Royal 550 elec. typewriter \$35, needs minor repair. Call 227-8519 after 6 pm, ask for Tony.

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Handsome detailed buckle of armored rhino. Antique brass finish, over 3" wide. Fits 1 3/4" belt. \$3 plus 40c post. Witchmark, Box 601, Salem, MA 01970. Mass. res. add 3% tax.

## instruction

A beginning photography course instructor: Gabriel Dix Place: P'town. Dates: Sept. 26-Dec. 2. Cost \$130.00. For information call 617-487-3613.

Piano instruction. A very thorough approach to developing taste, style, musicianship technique. Call 492-6975.

## job opportunities

Colonial Chorus looking for men for bit parts, and singing and dancing chorus for musical "APPLAUSE." Tryouts Sept. 29 and Oct. 1, at 1249 Main St., Reading.

Be your own boss. Set your own hours. Join the GCN team of ad representatives. Don't restrict yourself to Boston. We have outlets all over New England. 20% commission. Earn extra money or make it a full-time job. Dennis, Bill, and Diane are here to help you. Write GCN or call 617-426-4469.

## SHOW YOUR SUPPORT AND

**WE'LL GIVE YOU THE NEWS**  
Subscribe now to GCN and you'll get the news hot off the presses along with fabulous features and curious classifieds to keep you informed and keep you interested.

**SKILLED PEOPLE**  
needed to handle business, circulation, production and fund-raising functions for MEN SHARING newsletter. A non-profit operation, the newsletter is published by volunteers for men in Greater Boston concerned about changing roles, personal and institutional sexism and restructuring society along humanistic values. Write: MEN SHARING, c/o Campus Free College, 466 Comm. Ave., Boston.

**MEN'S ARTICLES**  
by and about men, are needed for the MEN SHARING newsletter. Poetry, essays, news articles, reviews and feature articles are needed. Focus of newsletter is on men challenging traditional male roles, sexism and concepts of masculinity. Concern is for restructuring society along humanist principles. Write: MEN SHARING, c/o Campus Free College, 466 Comm. Ave., Boston.

**JOB OFFERED**  
Paid position, dishwasher, 6 days, 9-5:30. Meetinghouse Cafe, 70 Charles St., Boston. See Billy.

**JOB OFFERED**  
To gay carpenter, M/F. If you're learning, or not competent, please don't waste my time and yours. Must know window repair, stairways, closet construction; some knowledge of plastering desirable. NOW! Phone Dave, 426-6025. Located in South End, Boston. Be cool.

**FUNDRAISING COORDINATOR**  
GCN needs a person to organize fundraising events. 20% commission! Events to be organized throughout New England. For more information call 426-4469 or come into the office at 22 Bromfield St., Boston, between 10 am-6 pm.

**MARKETING/DISTRIBUTION MGR.**  
Gay Person's Guide to New England seeks part-time marketing/distribution manager, beginning approx. Oct. 15. Small salary plus commission. Well organized, creative, responsible, innovative person sought for this promotional/sales position. Previous marketing, promotional or other related experience highly desirable. Contact Dave Peterson at GCN, 22 Bromfield St., Boston 02108, (617) 426-4469.

## job wanted

GF wants working situation with women in the New England area. Have background in printing press and newspapers. Write GCN Box 470.

**KOSMIC LESBIAN BLUES**  
Gutsy saphic songs and freaky instrumentals — almost all original — 1 lesbian, 4 instruments, many styles. Reasonable rates. Call Margo, 232-4181, 2 p.m.-4 a.m., or write GCN, Box 1970.

**ODD JOBS**  
Two painters looking for work. Interior, exterior, light carpentry, lawn work, etc. References available. Call 628-2763 or 661-3184.

## miscellaneous

Dear Classified Advertiser:  
If preference as to race (B or W) does not matter, why put it in?

**PRISON MINISTRY IN R.I.**  
We are trying to contact Gay men & women in the Adult Correctional Instl. We are seeking names of those individuals who would be interested in receiving correspondence from other gays. If you know of anyone, please contact: Connie DiCenzo, c/o MCC Providence, 63 Chapin Ave., Providence, R.I. 02907.

**NO EXPERIENCE NECESSARY**  
Reliable volunteers needed to help layout GCN on Thurs. eve. Join the active gay community. Come to 22 Bromfield St., Boston.

**AT BOSTON COLLEGE?**  
Interested in The Gay Cause? Weekly meetings held on campus. Contact Box B-28, Boston College, Chestnut Hill, MA 02167.

**ANDROGYNY BOOK SHOP**  
A wide selection of gay feminist and nonsexist childrens books. Come and visit when you're in Montreal, 1217 Crescent St., Montreal, (514) 866-2131. **OTHER VOICES** — Gay bookstore at 30 Bromfield St., Boston, 3rd floor, open 11 a.m. to 6 p.m. Mon. through Saturday. Many new titles including Woman Plus Woman.

## organizations

**GAY SOCIETY OF ANGOLA**  
New Gay organization in Louisiana prison. Anyone interested in helping with support contact Anthony T. Smith, GSOA, PMB-71437-CBA, Angola, LA 70712.

**SUPPORT LESBIAN MOTHERS**  
Lesbian Mother's National Defense Fund, 2446 Lorentz Place, W. Seattle, Wash. 98109, 206-282-5798. Membership \$5.00.

**NAT'L GAY PRISONERS COALITION**  
would love to hear from any Gay Brother or Sister who is interested in helping liberate the Rights of Gay Prisoners in Federal Prisons. Contact Johnny Gibbs, #86976-132, Box 1000, U.S. Prison, Lewisburg, PA 17837. (Chairman of the National Gay Prisoners Coalition).

The Peoples College of Law of the National Lawyers Guild is a new 4-year law school oriented toward those usually excluded from the legal educational process. Gay people, especially lesbians and third world gays are definitely welcome. Entrance requirements are 2 years of college leading toward a Bachelor's degree, or you must take the college equivalency test. Tuition is low. All applications should be committed to use the law as a tool for social change. For more information, write Gay Caucus, c/o PCL/NLG, 2228 West 7th St., L.A., CA 90057 or call (213) 388-8171.

**AMERICA LATINA—LATIN AMERICA**  
Estamos interesados en comunicarnos con Gays en America Latina y el Caribe. Si tienes amistades en estas areas, por favor pideles que se comuniquen con nosotros, o envianos sus nombres y direcciones. We are interested in corresponding with Gays in Latin America and the Caribbean. If you have friends in these areas, please ask them to write us, or send us their names and addresses. Comunidad de Orgullo Gay, Apartado 5523, Puerta de Tierra, San Juan, P.R. 00906.

**BLACK GAY MEN'S CAUCUS**  
Concerned brothers should call 617-734-0618 for more information or write to GCN, Box 9600.

## personals

Are you alone, and tired of going to crowded bars? Would you like to spend quiet nights talking, listening, and loving with someone who cares? I am a 29 yr. old GWF living west of Boston. Life is too short to be unhappy and alone. Come hold my hand and we will walk together. GCN Box 476.

Bi WM single 45, 5'10", 165 lbs. just coming out. Seeks GWM 35-45 for man to man loving and sex. Lowell area. Picture if possible. Phone no. or address, best time to call. GCN Box 393. **BM 37 6'1" 165 lbs.** seeks guy 19 yrs up for possible long-term relationships. Into classical music, chess, tennis and other outdoor activities. No fems, fats or one nighters. Box 936, Fed. Sta., Worcester, MA 01601.

**WORCESTER STUDENT**  
GWM college student 5/6 155. Would like to meet others in Worcester or Boston area. Interests include ham radio, electronics, movies, writing unsuccessful novels, and popular music. Am sincere, open and coming out. Want to meet others like myself for to share some of myself for to share some of these interests. I am not asking for money or interested in simple "slam bam thank you" sex. If interested and not into s/m, etc., write Mark, Box 2331, Worc Tech, Worcester, MA 01609.

GWM wishes to meet young man in Southeastern N.E. for both fun and money. Send pic and info to FM, Box 112, Warren, R.I. 02806.

**AMATEUR RADIO**  
Gay net now on air! 3.969 MHZ at 7 pm on Mon.-Tues. or thereabouts. Station is WA1SEY.

Ni Hao? School-\$\$. Gays are poor. Learning should be free. I want to learn modern Chinese, Mandarin or Cantonese spoken/written, intensively if possible & explore ways groups of amateurs can educate themselves. I seek others, especially native speakers, to form a group. Ron, GCN Box 473.

**HAPPY BIRTHDAY JOE**  
Beautiful, charming Joe, my gentle garvone. Happy Birthday to Stanley Kowalski from a Sturdier Blanche Max; this day be serene, love, David.

GWM 23 seeks similar for friendship and hopefully lower relationship, not for impersonal and/or solely sexual encounters. GCN Box 474.

**GAY OR BI FEMALE**  
Bi-BF 21 yr attractive, feminine, well built seeks att. GW, or BF for friend and dates. Interest in fun, art, dance. GCN Box 475.

I'm looking for a guy 17-24, who's clean-cut & mostly straight appearing, not into one nighters! Security, quiet evenings in/out! I'm 26, live n/Boston. Have my own iux apt and car and do alright for myself near bars, but I'm sick of that type of life. I've had enough ass, I'd like to try a mind! Write, we might really gain, and don't worry I didn't write this for fun. I'll respond if you take t/time to inc. your age, height, weight, interests, fun! A picture will get you either a dinner date at the Copley or a return envelope with your picture and a note to pin it up on a dart board! Seriously I will respond and don't worry about being nervous, I expect it, and I'll know how to handle it! Let's meet! Occupant, PMB 15, 102 Charles St., Boston 02114.

2 GBF, new residents, want to know where are all the GBF? Materialize. We need mature, conscientious GB sisters to share in ideals. Will answer immediately. Write to E. Quinn, PO Box 11, Boston, MA 02126.

Bi WM good looks and body can use extra cash. Anything goes. Write Occ, PO Box 394, Belmont, MA 02178.

Attr. and masc. Bi will model, massage or escort. Call 617-435-5564.

**CHICKEN GAZERS**  
GWM couple (teachers and Platonic friends of chicken) seek others who quietly and Platonically share their hobby. Let's compare photogs., mail-watch, play bridge? Discretion important. Occupant, Box 23, Waltham, Ma. 02154.

To Loddy, Happy Birthday from  
Dave The Undertaker

GWF couple just moved to Merrimack, N.H., would like to meet other GWF couples from N.H. for friendship. Age 40 to 50. Write GCN Box 446.

GWF, young, attr. very sincere and caring, wish to meet same for honest relationship. I enjoy music, art and travel. Write GCN Box 472.

**PHOTO SPACE PLEASE?**  
Amateur photographer seeks private studio space, occasional use only, days or evenings. Have lights, etc., but need some space. 617-426-6009.

GWF seeking GWF 20-25 for lasting Relationship in Randolph, Braintree area. I'm looking for quiet unassuming person, looks not important. No freaks. Reply PO Box 113, No. Easton, MA 02356. Will reply to everyone who writes.

Metropolitan Community Church is an ecumenical Christian church for all people, with a special ministry to gay persons. We hold worship services in Old West Church, 131 Cambridge St., Boston, Sunday evenings at 6:45 p.m. Our other activities include social events, special ministries to women, young gays, deaf persons, couples and alcoholics. We invite you to come and join with us in Christian community.

College student, 20, handsome and well-built, 5'10", 160, seeks financial assistance from gentleman in exchange for companionship. Send tel. and/or pic to GCN Box 432.

**NEED A PARTNER**  
For squash, jogging, canoeing, boxing, board games, canasta, frisbee, etc.? The Gay Recreational Activities Committee has expanded to include non-team games, and provide partners for people who wish to play, and/or learn such games. For information write Ron at GCN, Box 471.

**TOY BALLOONS**  
BiWM professional with unique fetish — kids' balloons turn me on! If you have some or complementary turn on, would like to hear. GCN Box 464.

Relax & unwind with NYC student 21 available as model-masseur-escort. Good looking. Experienced. Can travel. Moderate fees. Mike, 212-348-5035.

**Gay employers: want gay employees?**  
Why not try a GCN classified in the Jobs section?

## classified ad order form

Classified Ad deadline is Tuesday noon (prior to Sunday publication).

All ads must be paid in advance. No ads accepted by phone. Make check or money order payable to Gay Community News, 22 Bromfield St., Boston, Mass. 02108.

Since we serve the Northeast, please include your area code if your ad includes a phone number.

Non-business: \$2.00 for 4 lines (35 characters per line); each additional line 25 cents. Headlines are 50 cents for 25 characters.

Business (if you charge money for a service, you are a business): \$3.00 per week for 4 lines (35 characters per line) and 50 cents for each additional line. Headlines are \$1.00 for 25 characters.

**Box Numbers:**  
are available at \$1.00 for 6 weeks if you pick up your mail. If, however, you wish your mail forwarded, the rate is \$2.00 for 6 weeks. Mail is forwarded at the end of the 3rd and 6th weeks. If you want mail forwarded more often, please include 50 cents above the \$2.00 charge for each additional time you want it forwarded.

Number of weeks ad is to run .....

Name.....

City.....State.....

If you wish to pick up your mail at the GCN office: Our hours are: 10 a.m. to 6 p.m., Monday through Wednesday; 10 a.m. to 9 p.m., Thursday; 10 a.m. to 6 p.m., Friday and Saturday; and 4 p.m. to 8 p.m., Sunday.

Please circle one of the following ad categories:  
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GWM, central Connecticut seeks responsible male, 18-35, to share apartment expenses (life?). I have many interests, what are yours? Please send photo. GCN, Box 421.

GWF age 38, feminine, attractive, well-built, gentle natured, seeks same for lunches, drives in the country etc. In Western Mass. area. GCN Box 453.

**Young, Gay and Hassled?**  
Call or drop in to Project Lambda, 70 Charles St., Boston. (227-8587). An advocacy program for youth (12-17 yrs. old) who need help dealing with family, court, school, etc. M-F, 10 am-6 pm.

Prof. GWM, 28, seeks gay or bi teen for companionship. I like sports, theater, movies, camping. Sex not necessary unless mutually agreeable. Be sincere. Box 1980.

**'FRI. NIGHT BLUES?**  
Why be bored, hassled or stood up? Come to GCN office at 6 pm and experience good folks and pleasant conversation, while folding and mailing GCN.

**YOUNG, GAY AND HASSLED?**  
Call or drop in to Project Lambda, 70 Charles St., Boston (227-8587). An advocacy program for youth (12-17 years old) who need help dealing with family, court, school, etc. M-F, 10 am-6 pm.

**NEW LEATHER CATALOG**  
Just published. Has great handmade S&M, B&D Leather Gear plus fantastic Erotic Jewelry. Only \$3. Send with name, address, age to: TANTALUS, P.O. Box 9052-G, Boston, MA 02114.

**A GAY PERSON'S GUIDE TO NEW ENGLAND**  
1975 edition . . . 400 listings of businesses, services, organizations, craftspeople, professionals. Gay life and living from Cape Cod to Cos Cob, Bridgeport to Bangor. \$2 to GCN/GPG, Box G-1, 22 Bromfield St., Boston, MA 02108.

**NEED A PARTNER**  
For squash, jogging, canoeing, boxing, board games, canasta, frisbee, etc.? The Gay Recreational Activities Committee has expanded to include non-team games, and provide partners for people who wish to play and/or learn such games. For information write Ron at GCN, Box 471.

## publications

**JOURNALISM SOUTHERN STYLE**  
The South a strange land about which many people have ideas but few people really know. Find out about it, read THE BARB, The News Monthly for Southern Gays. Sample copy 50c; 1 yr. (12 issues) \$5.00. POB 7922B, Atlanta, GA 30309. (Advertisers' inquiries welcome — we're the South's largest gay publication — current circulation 16,000.)

## FOCUS

A Journal for lesbians. put out by Boston DOB. New, exciting format. 60c sample copy, \$6.00 for 1 year. Send check to DOB, 419 Boylston St., Rm. 323, Boston, MA 02116.

## PEACEWORK

Nonviolent social change news reported in lively monthly New England newsletter. Subscription \$3, sample copy free. Peacework, 48 Inman St., Cambridge, MA 02139.

## MAJORITY REPORT

Feminist News For Women — published every other week. Subscr. \$5.00/ year. 74 Grove St., NYC 10014.

## WIN MAGAZINE

Peace and freedom through non-violent action. Subscription \$7/year. WIN, Box 547, Rifton, N.Y. 12471.

## TEAM MAIL ORDER HOUSE

Publisher of fine magazines and mail order products. Write today for free catalog to: TEAM, 883 Geary St., San Francisco CA 94102.

Transvestite Newsletter. Free Sample. Has articles, photos, personals and unusual offers. Write Empathy, Box 12466, Seattle, Wash. 98111.

Personal ad listing service. 100's of personal non-coded ads of young persons. Send 50c for a recent sample issue with complete information and an ad form. Write BSJ, Box 337, Milliken, CO 80543.

## GAY BOOKS BY MAIL

Celebrate the Gay experience! Lesbian & Gay Liberation Book Catalog. Send 25 cents to Lambda Rising, 1724 20th St., NW, #G, Washington, D.C. 20009.

## resorts

### HAITI

If you like cho mousse you will love Port-au-Prince. Escorted tour lvs. late Oct. Seven days for \$285 doub. occ. Call Mike at (617) 567-7634 after 8 pm.

**GUATEMALA** 8 days/7 nights from \$355 per person; **CARACAS** 8 days/7 nights from \$319 per person; **COSTA RICA** 8 days/7 nights from \$378 per person; **MARTINIQUE** 8 days/7 nights from \$434 per person. All include: round trip jet from New York, all transfers, hotel with private bath or shower, sightseeing. Call Jim 482-2900.

### FREE \$8-UP VALUE FREE

To you, with every clipping of one of these ads, one night's free lodging at our "P'town" guest house. Offer from 9/15/75 to 10/30/75 only on our available rooms, and excludes Saturdays. Number of coupons honored not to exceed paid nights. Call 617-487-1650 for reservations. Ask for Carl.

**TORONTO 4 DAYS/3 NIGHTS FROM \$135 PER PERSON.** Round trip jet from Boston, all transfers, hotel with private bath, all taxes and security charges. Call Jim 482-2900.

## rides

Riders wanted to share expenses. Leave P'town every Wed. for Amherst and return Thurs. Call Gabriel, 617-487-3613.

## DRIVE & FOLLOW THE SUN

Drivers wanted to Fla. (& USA). Must be 21 plus with good refs & IDs. Small gas allowance. Avail. immed. Call Joe 262-5792, AUTO DRIVEWAY CO.

## roommates

Young-thinking, middle-aged GWF commercial artist seeks liberated GF roommate (no age limit) to share condominium, Framingham Centre near Rte. 9. \$120 covers all utilities and tel. Call 879-6831 after 6:30 pm.

Professional woman wanted to share my home & expenses. GWF, 35-45 — Central Conn. Must be clean and honest — photo please.

Gay brother wanted to join radicalized faggot collective on Fort Hill. Non-smoker preferred. \$60/month +. (617) 440-8551.

The Sandbox is a bisexual farming commune looking for people. Meeting Tuesdays 8-11 pm in Cambridge. Call 491-8711 for more information.

**GAY COLLECTIVE**  
needs roommates. Help build a community on Fort Hill. Call Greg, 445-6676

## ROOMMATE WANTED

To share large 7 1/2 rm. apt. in Newton with GWM 29. 2 min. from Mass. Pike and on bus line. Rent and utilities \$140/mo. No fems. Responsible person only. Call 617-244-0574 after 7 p.m. Keep trying.

Tony and Howie welcome Janice and Michael to the Watertown Railroad Collective. We now seek another woman. Call 926-5739.

**FURNISHED APT. — ALL MALE HOUSE**  
3 furnished rooms, share bath, cleaning. All male house on Camb.-Somerville line. \$50/week all utilities. Call Dottie 625-9819 from 7:30-9:30 pm.

GWF 32 grad student seeks same or prof with apt. to share in Boston area. Prefer a quiet studious environment. PO Box 264, Sudbury, MA 01776.

F with child seeks other mother or woman who likes children for Cambridgeport apt. Rent \$115. Call 864-6695.

Cambridge vegetarian collective seeks roommates. Forming non-sexist relationships a priority. 45 plus or 85 plus. Larry or Jeanne at 547-2686.

Spacious 5 room apt. on Beacon Hill with parking. 2 men looking for 1 male roommate. \$100/month with heat. Available Oct. 1. Call 227-8519 after 6 pm.

1 or 2 GM — 3 story private home, tree-lined West Roxbury, w/air conditioning, with 3 others. \$125 each. Mornings before 12, call 321-3150 or write GCN Box 366.

Roommate for 2 br. lge apt. on the edge of Charlestown City Sq. Your share of rent \$52.50 heated plus 1/2 gas and elect. Call 338-8173, ask for George.

GF wanted to share large 2 bdrm Park Dr. apt. with same. \$100 inc. heat and gas. Security dep. Must be neat and reliable. 267-3926.

## services

## GAY TRAVEL

**FOREX TRAVEL**  
Statler Bldg.—Park Sq.  
Boston, MA 02116  
Tel. 482-2900 or 569-2900  
[Michael or Frank]

## COUPLES COUNSELING

We work with Gay couples M/F in an attempt to facilitate a smooth flowing life together or apart. Sliding scale fees. Nancy and Pat 445-3987.

## STRONG RESPONSIBLE MAN

Will clean your house the old fashioned way, once or on a regular basis. Reas. rates, refs. John 964-2035, early morn or late evenings.

Complete secretarial services at home, dictation by phone, manuscript typing, mailings, etc. Phone Mr. Louis 825-3700 or 269-6049.

Responsible man will clean your house or apt. & perform other household tasks. Reasonable rates. References available. Call 267-4498.

## Gay Trips

## BEACON TOURS

24 Tremont Street  
Boston, MA  
LINDA —  
742-1220

## ENVIRONMENTAL STYLING

is interior decorating, painting, handyman services or cleaning with efficiency. Moderate cost and the personal touch. Try it! 536-1711, weekdays from 9-5 (answering service).

## DR. STEPHEN J. GOLDBURGH

MA license 169, announces that he has restricted his practice to people who have chosen to live Alternate Styles of Life. Fees are on a scale depending on income. 739-1252 (home) or 734-6996 office.

## Walter Driscoll

Registered Electrologist  
Free Consultations Limited

26 West St.  
Boston, Mass  
Phone 426 5067

## EAR PIERCING

(14K gold filled stud) Quick, easy, no pain. At The Cuttery, 119 Charles St., Boston, MA (1 ear \$4, 2 ears \$8.) Tel. 227-0119.

## BOSTON BAIL PROJECT

Most people who are arrested are allowed bail. The rich can always pay. The poor often languish in dirty cell just because they are poor. You can help. Contact the Boston Bail Project 1151 Mass. Ave., Cambridge, Mass 02138, or call (617) 491-1575.

## TYPESETTING FOR GAY COMMUNITY

Use our facilities (phototypesetter plus IBM Composer) to produce your booklet or publication. Good rates. (We are GCN's typesetter.) Write GCN Box 69.

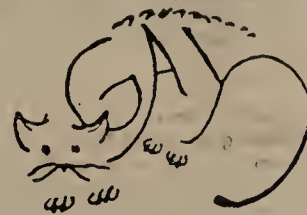
## MAKE MAILING EASIER

Addressograph machine for rent. Reasonable rates (\$5.00 minimum). Call Skip or Ann, 426-4469.

1 OR 2-GM, 3 story private home, tree-lined West Roxbury, s/ air conditioning, with 3 others, \$125 each. Mornings before 12, call 325-3150 or write GCN Box 366.

## STRONG RESPONSIBLE MAN

Will clean your house the old fashioned way, once or on a regular basis. Reasonable rates, refs. John, 964-2037, early morn or late evenings.



## NORTH SHORE GAYS

Unisex haircutting by Mary & Sylvia. Suntaug Office Park next to Ship, 5 Broadway, Rte. 1, Saugus, MA 01906. Appts. 617-233-9787.

## wanted

Attention: North Shore Gay Females — we know that many of you desire to "come out" and meet your Gay Sisters. Let's Get Together! We are casual gays, seeking more North Shore friends. No drug users please. We want your friendship! Write GCN Box 436.

## Serving Home Cooked ITALIAN FOOD

Open at 5 for Dinner  
Closed Monday  
**THE HOUSE RESTAURANT**  
12 WILTON ST., Allston  
783-5131 783-5701



## PEASANT STOCK RESTAURANT

(5 minutes from Harvard Square)  
421 Washington St.,  
Somerville. 354-9528

## PERMANENT HAIR REMOVAL DONALD P. WILLIAMS

Registered Electrologist  
419 Boylston St.  
Boston, Suite 607  
267-8180

## BEACON HILL BICYCLE SHOP

SALES • SERVICE • RENTALS  
303 CAMBRIDGE ST.  
BOSTON, MASS 02114  
(617) 523-9133



**BOSTON AREA [area code 617]**  
Access (Cambridge Hotline) 661-3900  
Adolescent male rap session, 4-6 pm 227-8587  
B'nai Haskalah (Gay Jewish group) 265-6409  
Black Gay Men's Caucus, GCN, Box 9600 734-0618  
Boston Gay Men's Rap Group 426-9371  
Boston Lavender Theatre:  
Women's group 492-5220  
Men's group 440-5220  
Cambridge Women's Center 354-8807  
Charles Street Meetinghouse 523-0368  
Civil Liberties Union of Mass. 227-9469  
Closet Space (WCAS), 740m AM) 492-6450  
Daughters of Bilitis 262-1592  
Dignity of Boston, c/o 1105 Boylston St., Boston 727-2584  
Elaine Noble (Rep.) 727-2584  
Fag Rag 536-9826  
Fenway Community Health Center 267-7573  
Fengay, c/o Tom Nylund 267-1066  
Framingham Unicorn Society, P.O. Box 163, Framingham, MA 01701  
Fort Hill Faggots for Freedom 440-8551  
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371  
Gay Recreational Activities Committee (GRAC), c/o GCN, Box 8000  
Gay Academic Union of New England, P.O. Box 212, Boston 02101 266-2069  
Gay Alert (for gay community emergency only) 523-0368, 267-0764  
Gay Media Action, c/o GCN Box 5000, 22 Bromfield St., Boston 02108 523-1081  
Gay Community News 426-4469  
Gay Nurses Alliance, c/o GCN Box 251, Boston 02108  
Gay People of UMass/Boston 287-1900x2396  
Gay Speakers Bureau 547-1451  
Gay Way Radio (WBUR, &? & FM) 353-2790  
Gay Legislation '75, P.O. Box 8841, JFK Sta., Boston 02144 491-2787, 661-9362  
Gay Youth Advocates, 70 Charles St. 227-8587  
Gender Identity Service 864-8181  
Golden Gays 482-8998  
Good Gay Poets 536-9826  
Harvard-Radcliffe Gays 495-1927  
Homophile Community Health Svc. 542-5188  
Integrity/Boston, P.O. Box 2582, 02208  
Lesbian Liberation, c/o Women's Center 354-8807  
Lesbian Mothers 354-8807  
Lesbian Therapy Research Project 354-8807  
Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450  
Metropolitan Community Church 523-7664  
MIT Student Homophile League 253-5440

National Lawyers Guild, 595 Mass. Av. 661-8898  
National Organization for Women 267-6160  
Northeastern Gay Students Org., c/o Student Federation, Rm. 152, Eli Ctr. P.O. Box 1997, Boston 02105  
Other Fund, Inc. (Gay United Fund), P.O. Box 1997, Boston 02105  
Other Voices Bookstore, 30 Bromfield St., Boston  
Project Place 267-9150  
Fr. Paul Shanley 267-0764  
Project Lambda 227-8587  
Transvestites/Transgenderists: Frances Craig, P.O. Box 291, MIT Branch, Cambridge 02139  
Transvestites/Transgenderists: Ariadne Kane, Box 161, Cambridge 02140  
Tufts Gay Community, c/o Student Activities Office, Medford, MA 02155 776-0921  
Waltham-Watertown Gays, c/o GCN Box 7100  
Women's Community Health Center, Cambridge 547-0302

**EASTERN MASSACHUSETTS [area code 617]**  
Alcoholics Together/Worcester 756-0730  
Dignity/Merrimack Valley, P.O. Box 348, Lowell, 01853  
Gay Activists Alliance, c/o Postmaster, General Delivery, Provincetown. 487-3393, 487-3234, 487-3344  
Homophile Union of Massachusetts, P.O. Box 262, Fitchburg 01420  
MCC/Worcester 756-0730  
Provincetown 24-Hour Drop-In Center 487-0387  
Provincetown Homophile Assistance League, Box 674, Provincetown 02657  
New Bedford Women's Clinic 999-1070  
Salem Gay Hotline 745-0594  
8-10 pm (Tuesday only)

**WESTERN MASSACHUSETTS [area code 413]**  
Amherst Gay Hotline (men & women) 545-0154  
Clark Gay Alliance, Box A-70, Clark Univ., Worcester 01610  
Everywomen's Center, Amherst 545-0883  
Gaybreak Radio (WMUA-FM, 91.9) 545-2876  
Gay Women's Caucus, Amherst 545-3438  
Dignity/Springfield, P.O. Box 488, Forest Park Sta., Springfield 01107  
People's Gay Alliance, UMass/Amherst 545-0154  
Southwest Women's Center 545-0626  
Springfield Gay Alliance 583-3904  
Valley Women's Center, Northampton 586-2011

**RHODE ISLAND [area code 401]**  
Alcoholics Together, 290 Westminster St., Rm. 510, Providence 274-4737

Dignity/Providence, Box 2231, Pawtucket 02861  
Gay Women of Providence 831-5184  
Homophile Community Health Service, Providence 274-4737  
MCC Coffee House, Providence 274-1693  
MCC/Providence, 63 Chapin Ave. 274-1693

**VERMONT [area code 802]**  
Counseling for Gay Women & Men, c/o Vermont Women's Health Center, 158 Bank St., Burlington 05401 863-1386  
Gay in Vermont, Box 3216, N. Burlington Sta., Burlington 05401 862-2397  
Vermont Gay Women 862-7770, 863-3237  
Women's Switchboard 862-5504

**CONNECTICUT [area code 203]**  
East Conn. Gay Alliance, Norwich 889-7530  
George W. Henry Foundation, Hartford 522-2646  
Gay Alliance at Yale, 2031 Yale St., New Haven 06520 436-8945  
Hartford Gay Counseling 522-5575, 523-9837  
MCC/Hartford 522-5575, 523-9837  
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281  
Kalos/Gay Liberation, Hartford 568-2656  
The Church of the Eternal Flame Universal 527-5612  
Wesleyan Gay Alliance, c/o Wesleyan Women's Center, Wesleyan Sta., Middletown 06457

**NEW HAMPSHIRE [area code 603]**  
Seacoast Area Gay Alliance, Box 1424, Portsmouth 03801  
Women's Group, PO Box 137, Northwood 03261  
(Do not use "gay" on any mail to this group)

**MAINE [area code 207]**  
Bangor Unitarian Gay Caucus, P.O. Box 1046, Bangor 04401  
Brunswick Gay Women's Group, 136 Maine St., Brunswick 04011  
Gay Community Center/Gay Support and Action, c/o Bangor Tenants Union, 23 Franklin St., Bangor 04401  
Gay Rights Organization (GRO), P.O. Box 4542, Portland 04114  
Lambda, 7 Nancy Rd., Brunswick 04011  
Maine Freewomen's Herald, Box 488, Brunswick 04011  
Maine Gay Indians, c/o Deanna Francis, Passamaquoddy Library, Pleasant Point 04667  
Maine Gay Task Force/MGTF Newsletter, Box 4542, Portland 04144

**NEW YORK CITY [area code 212]**  
Capital District Gay Community Council, P.O. Box 131, Albany, N.Y. 12201  
Dignity, P.O. Box 1554, N.Y., N.Y. 10022  
Gay Activists Alliance, P.O. Box 2, Village Sta. 10014 966-7870  
Gay Media Coalition, Box 128 Ansonia Sta. 10023  
Gay Men's Health Project, 247 W. 11th St. 691-6969  
Gay Switchboard 924-4036  
Gay & Women's Alliance for Responsible Media, 370 Lexington Ave., Suite 416, N.Y.C., N.Y.  
Lesbian Feminists Liberation, c/o Women's Center, 243 W. 20th St. 691-5460  
Lesbian Switchboard 741-2610  
MCC/New York 691-7428, 369-8513  
National Gay Task Force, 80 Fifth Ave., Rm. 506 741-1010  
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097



ATLAS (FARNSE COLLECTION).

# Quick Gay Guide



# Coming... Sept 29 thru Oct 17

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A COFFEE SHOP CONVERSATION.

## 29 mon

**Tech/Sgt. Leonard Matlovich** will be speaking at the University of Massachusetts, Amherst, this evening at 7:30 pm in the Colonial Lounge of the Student Union. The topic will be "Homosexuality and the Military." Sponsored by the People's Gay Alliance, Gay Women's Caucus and the Veterans Coalition.

## 30 tues

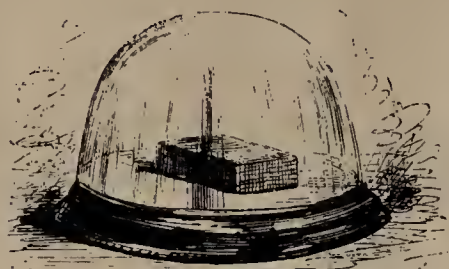
**Open meeting.** The last Tuesday of each month the Gay Community News staff meeting is open to the community at 7:30 pm. Anyone who has an opinion or idea to voice is urged to attend. This week we are also asking all people interested in forming a Community Board to be present. The meetings are held at the GCN office, 22 Bromfield St., Boston. For more info call (617) 426-4469.

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## 3 fri

**Gay Moonlight Cruise** around Boston Harbor. Benefit for the H.C.H.S. Gay Hotline. Rowe's Wharf, 344 Atlantic Ave. (near Aquarium MBTA station). Boarding time 8:00 pm. Return 11:30 pm. Live music; bar on board. Tickets available at H.C.H.S., \$5 per person.

**Disco Dance** presented by the People's Gay Alliance and Gay Women's Caucus at UMass, Amherst, from 9 pm to 1 am at Farley Lodge. Refreshments will be served, but BYOB too. Cover is \$1.00. Come on out!



Model of a Brick.—MICHAEL ANGELO  
(From the Pitti Palace. Undoubtedly genuine.)

## 4 sat

**Pot luck supper,** MCC/Worcester, 7 pm. Donation of \$1.00 with a donation of food, \$2 without. For more information call MCC at 756-0730.

## 5 sun

**A Black Liturgy, for and by black people** at MCC/Providence, 63 Chapin Ave., Providence, R.I. The congregation will worship under the presidency of Black Sisters and Brothers from Providence and other New England cities in an attempt to reach beyond separations in the community. 7:00 pm. For more info call (401) 274-1693.

**Anniversary Celebration.** The Metropolitan Community Church of Worcester invites you to attend the celebration of its first anniversary as a gathered church of Jesus Christ. Come to the Central Church in Worcester, 6 Institute Rd., at 7 pm.

**Open house at the Cambridge Women's Center,** 46 Pleasant St., from 1 to 4 pm. Music and food from 1 to 2. Information about ongoing projects taking place at the Center from 2 to 3. A get-together/entertainment, from 3 to 4. All women invited.

**The Mail Box,** Worcester's newest gay disco, is celebrating its first anniversary with a free champagne buffet beginning this afternoon at 4. Along with the usually frenetic disco dancing will be a record giveaway. Come, enjoy, and celebrate. 282 Main St., Worcester, Mass.

## 6 mon

**Northeastern Gay Student Organization** is having its first regular meeting of the quarter, room 347 Ell Center, Activities Period, 11:45 am. All are invited; bring lunch if you want.

## 10 fri

**Psychology Dept. Zap!** The Clark-Holy Cross Gay People's Alliance will be zapping the Clark University psychology department for its continued insistence in keeping homosexuality in the abnormal psychology class. The



zap will be held on Parents Weekend. For more info contact Box A-70, Clark Univ., Worcester, MA 01610.

## 12 sun

**A cake sale is planned by Dignity/Merrimack Valley,** to begin after the 10:30 pm mass at the Christian Formation Center, Andover, MA. Please bring your donations to the Oct. 11 meeting or to the Center, Sunday morning. Your participation will be greatly appreciated.

## 17 fri

**Disco Dance, Little Commons,** Clark University, Worcester. Sponsored by Clark-Holy Cross Gay People's Alliance to benefit Another Way Drop-in Center of Worcester. Clark students free, all others \$1.00. Beer 25c. From 9 pm on; open to the entire community.



MALABAR HINDOO.

Please submit calendar items to Calendar Editor, GCN, by noon on Tuesday prior to the date of publication.

### MONDAYS

10:00 am—Gay News, WCAS, 740 AM.  
Noon—MCC campus ministry at RIC, Rm. 310 Student Union. Call 274-1693.  
5:30 pm—Women's community Health Center open house, 137 Hampshire St., Cambridge.  
7 pm—Gay Women's Rap Group, at Another Way, 64 Chandler St., Worcester, Ma. 756-0730  
7:30 pm—Framingham Unicorn Society meets 2nd and 4th Wednesdays.  
7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323.  
8:00 pm—Lesbian Rap at Women's Center, 215 Park St., NH  
8 pm—Harvard-Radcliffe GSA, 1st fl. parlor, Phillips Brooks House, Harvard Yard.  
8:30 pm—Alcoholics Together, 290 Westminister St., Prov. RI (401) 274-4737.  
8:00 pm—Lesbian rap and action group; Cambridge Women's Center basement; (617) 354-8807.  
8:30 pm—Hartford Gay Alcoholics Group (203) 522-2646.

### TUESDAYS

10-11 a.m.—Drinking Problem discussion group, HCHS, 80 Boylston St., Boston (617) 542-6075  
6-9—Homophile Community Health Counseling (401) 274-4737  
7:00 pm—Pot-Luck Supper, MCC, 63 Chapin Ave., Providence.  
7:30 pm—DOB Women's Rap, 419 Boylston St., Rm 323.  
8:00 pm—Springfield Gay Alliance, (1st and 3rd Tuesdays), First Unitarian Church, 245 Porter Lake Drive, Springfield.  
8 pm—Coming Out Rap for gay men, CSMH, 70 Charles St., Boston

8:00 pm—Gay Way Radio, WBUR, 90.9 FM.  
8:00pm—Homophile Union of Montachusets, business and social, Burbank Hospital, Health Clinic, Fitchburg, MA

### WEDNESDAYS

12-8 pm—Provincetown Drop-in Center has these hours especially for gay Problems. Come in or call. See Quick Gay Guide.  
6:30-0 pm—Gay Health Night at Fenway Community Health Center, 267-7573.  
7:00—Men's Rap Group, 64 Chandler St., Worcester, Mass. Call 756-0730.  
7 pm—Open Rap, 63 Chapin Ave., Providence, R.I. (401) 274-1693  
7:00 pm—Liberation Rap Group (617) 756-0730.  
7:00 pm—Women's Rap, 63 Chapin St., Providence.  
8:30 pm—Alcoholics Together, St. John of the Evangelist Church, 33 Bowdoin St., Boston.  
10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays).

### THURSDAYS

7:00 pm—Gay Support and Action Group, Bangor, Maine.  
7:00 pm—Gay Alcoholics, St. Vincents Hospital, Worcester.  
7 pm—Alcoholics Together, 64 Chandler St., Worcester, Ma. 756-0730  
8 pm—Rap group for older gay men, CSMH, 70 Charles St., Boston  
8:00 pm—Health Clinic, Burbank Hospital Fitchburg, MA.  
8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323, Boston.  
8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge.  
8:00 pm—KALOS, Hartford, CT, 568-2656.  
8:00 pm—Lesbian Mothers group; 46 Pleasant St., Cambridge, MA (617) 354-8807.

### FRIDAYS

7:00 pm—Alcoholics Together, Worcester, 756-0730, 754-7817.  
7:00 pm—Golden Gays, social meeting, Charles Street Meetinghouse Coffee Shop.  
7:30 pm—Rap group for men & women, MGTF, 193 Middle St., Portland, Me.  
8-11 pm—"Ope. house at the parsonage," MCC/Providence, 63 Chapin Ave., Providence  
8:00 pm—"Somewhere Coffeeshouse," MCC/Hartford, 11 Amity St., Hartford.  
8:30 pm—B'nai Haskalah, Old West Church, 131 Cambridge St., Boston.

### SATURDAYS

3:00 pm—Soccer for dykes & fags, Hatch Shell, Esplanade, Boston.  
3:00 pm—Worcester Gay Union Radio, WCUW, 91.3 FM.  
8:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor, ME.  
8:00 pm—East Conn. Gay Alliance, 889-7530.  
8-11 pm—"Open house at the parsonage", MCC, 63 Chapin Ave., Providence.  
8:00 pm—MCC/Hartford Drop-in Center, 11 Amity, St.

### SUNDAYS

10:30 am—"Closet Space," WCAS 740 AM.  
2-4 pm—Gay Women of Providence Rap, etc., 942-2094.  
2:00 pm—Gay Volleyball, call 241-8357.  
2:30 pm—"Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston.  
4-6 pm—Gay Women's Group of Providence Rap, (401) 831-5184.  
4:00 pm Dignity Rap Group (except 1st Sunday of every month when it will follow Dignity meeting at 3 pm), St. Clements Church, 1101 Boylston St., Boston.  
4:00 pm—MIT-SHL (1st and 3rd Sunday), Rm 50-306.

5:30 pm—Exodus Mass, St. Clements Church, 1105 Boylston St., Boston.  
6:30 pm—Gay Church Services, 23 Franklin St., Bangor, ME.  
7:00 pm—Metropolitan Community Church worship service, 63 Chapin Ave., Providence (401) 274-1693.  
7:00 pm—MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston.  
7:00 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester.  
7:00 pm—Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford, CT.  
7:30 pm—MCC/Gartford, 11 Amity St., Hartford, CT.  
8:00 pm—Worcester Homophile Organization, (formerly W.G.U.), 892-9113 for meeting place.



everyweek

Quick Gay Guide see page 15